

LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY,

EASTERN GROUP.

PART I.

SPECIMENS OF THE BENGALI AND
ASSAMESE LANGUAGES.

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- Vol. I. Introductory
- „ II. Môn-Khmér and Tai families
- „ III Part I Tibeto-Burman languages of Tibet and North Assam
„ II Boro, Nāgā, and Kachin groups of the Tibeto-Burman
languages.
„ III. Kuki-Chin and Burma groups of the Tibeto-Burman lan-
guages.
- „ IV. Dravido-Munda languages.
- „ V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
„ II. Bihārī and Oriyā.
- „ VI Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāthī)
- „ VIII Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī,
and the ' Non-Sanskritic ' languages).
- „ IX Indo-Aryan languages, Central group.
Part I. Western Hindī and Panjābī
„ II Rājasthānī and Gujarātī.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛ,	ॠ ṛ,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ta	ठ tha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह h	ड ra	ढ rha	ळ la	ल्ह lha.					

Vicarga (◌̣) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (◌̣) is represented by *n*, thus सिंह *simh*, वन *van*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बङ्ग *bangka*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc.	ح h	د d	ر r	س s	ع ʿ
ب b	چ ch	ड d	ز z	ش sh	غ gh
پ p	ह h	ड d	ز z	ص s	ف f
ت t	ठ th	ड d	ज zh	ص s	ق q
ث f				ط t	ك k
ث s				ط z	گ g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing anunāsika in Dēva-nāgarī, by ~ over nasalised vowel	و when representing anunāsika in Dēva-nāgarī, by ~ over nasalised vowel
				و w or v	و w or v
				ه h	ه h
				ي y, etc.	ي y, etc.

Tanwīn is represented by *n*, thus فاوران *fauran*. Alif-i maqsūra is represented by *ā*,—thus, داوآ *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, वन *van*, not *vana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkh'tā*, (Kāś-mīrī) देख *deśh*, कहर *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāthī (च), Pushtō (ټ), Kāsmīrī (ټ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāthī (ज), Pushtō (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāsmīrī ٺ (च) is represented by *ñ*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Pushtō ڄ or ٺ are represented by *n*.
- (e) The following are letters peculiar to Pushtō :—
 ټ *t*, ټ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ږ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or ټ *n*
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb*; ٻ *bh*; ٺ *th*, ٺ *t*, ٺ *th*; ڀ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*, ڄ *dh*; ڪ *k*, ڪ *kh*; ڳ *gg*, ڳ *gh*;
 ڳ *n*; ڳ *n*

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i>
<i>ă</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i>
<i>ô</i> ,	„ „ „ <i>o</i> in <i>hot</i>
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>état</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i>
<i>ō</i> ,	„ „ „ <i>ō</i> in the German <i>schon</i> .
<i>ü</i> ,	„ „ „ <i>u</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i>

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

EASTERN GROUP.

INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, *viz.*, Assamese, Bengali, Oriyā, and Bihārī. The last-named has hitherto been considered as belonging to the Mediate Group, but there can be no doubt that such a classification is erroneous.

With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Tāndā in the Fyzabad district of Oudh, say roughly 83°E. , and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say, 97°E. Between these limits it is also spoken in the Nepal Tarai along the base of the Himalayas, which form its northern boundary, and it extends south to about Jaipur in the Madras district of Vizagapatam, say latitude 19°N. , where the (Eastern) Oriyā meets, and shades off through the Hal'bi of Bastar (a mixed form of speech) into the (Southern) Marāṭhī spoken in the Central Provinces. On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat. 20° , it meets Burmese. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people.

This group of languages is bounded on the west by the Mediate Group of Indo-Aryan dialects, which together form the Eastern Hindī language. In the extreme south-west, however, it is bounded by Hal'bi, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,696,343 people; that Oriyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,952,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where

it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Mundā dialects.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is therefore as follows :—

Assamese	.	.	.	.	.	.	.	.	.	1,435 950
Bengali	.	.	.	.	.	.	.	.	.	41,696,343
Oriyā	.	.	.	.	.	.	.	.	.	8,952,413
Bihārī	.	.	.	.	.	.	.	.	.	36,239,967
TOTAL										88,324,673

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oriyā are concerned, the Census Report for 1891 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihārī, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihārī figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey :—

Assamese	.	.	.	.	.	.	.	.	.	1,447,552
Bengali	.	.	.	.	.	.	.	.	.	42 032,329
Oriyā	.	.	.	.	.	.	.	.	.	9,042,525
Bihārī	.	.	.	.	.	.	.	.	.	37,180,782
TOTAL										89,703,188

Allowing, therefore, for the speakers of Bihārī in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania,¹ that the number of those who speak Bengali is greater than the population of Austria-Hungary,² that the number of those who speak Oriyā is equal to more than half the population of Spain,³ while those who speak Bihārī nearly equal the population of France.⁴ As for the ninety millions who speak languages

¹ 5,800,000

² 41,359,204.

³ 17,565,632.

⁴ 38,517,975

of the Eastern Group, we may compare it with the total populations of France and Germany combined,¹ or of France, Italy, Spain, and Greece.²

In stating these areas and these figures, it should be remembered that any such approximate count can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tandā in Fyzabad, and, on the other hand, from that spoken in Jaipur in Vizagapatnam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihārī and to Oriyā has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihārī from Oriyā are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihārī, and the other, through Eastern, Central, and South-Western Bengali into Oriyā. Oriyā itself merges into the Hal'hi dialect of Marāthī, this again into Nāgpuri Marāthī, that again into Berari Marāthī, that again into standard Marāthī, and that finally into the Konkani Marāthī spoken in the neighbourhood of Goa. To a man of Assam, Konkani would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

¹ France	.	.	.	.	.	.	.	.	.	38,517,975
Germany	.	.	.	.	.	.	.	.	.	52,270,900
									TOTAL	<u>90,797,875</u>
² France	.	.	.	.	.	.	.	.	.	38,517,975
Italy	.	.	.	.	.	.	.	.	.	31,668,000
Spain	.	.	.	.	.	.	.	.	.	17,565,632
Greece	.	.	.	.	.	.	.	.	.	2,433,806
									TOTAL	<u>90,185,413</u>

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pigeon' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent one Aryan language from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihārī, while that of the district below the plateau, and immediately to its east, Manbhum, is Bengali. Here there is no merging, Bihārī and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Manbhum, and who still speak Bihārī in the midst of their Bengali-speaking neighbours. So, also, there are Bihārī-speaking immigrants in Singbhum, an Oriyā district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihārī meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a definite boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.¹

The earliest specimens of the Aryan vernaculars with which we are acquainted are the older hymns of the Rīg-vēda. These hymns probably represent the condition of the language spoken in North-Western Hindōstān at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated

¹ A good example is afforded by the Khariā tribe, who have a language of their own which belongs to the Mundā family. Yet the pages of this Survey will show that the Khariās who live in the Bengali-speaking district of Manbhum speak a corrupt Bengali, while those of Sambalpur speak a corrupt form of a Dravidian language which is probably Oraon.

Aśoka, king of the city now called Patna, whose proclamations in the vernacular of his time date from about 250 B.C., and were scattered over the north of India, and even as far south as Mysore. These proclamations still exist, and the language in which they are couched is readily divided, according to the localities in which the inscriptions have been found, into an eastern and a western dialect. This language is commonly called Pāli, and represents the same stage of development as that form of speech in which the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed. It is now called the 'Prākṛit' or 'natural' language, as opposed to the artificial Sanskrit. We find specimens of it in the dramatic compositions of the time, in poetical works, in contemporary inscriptions, and in the literature of the Jains. It thus attracted the attention of native scholars and several contemporary grammars were written which dealt with its peculiarities. Taking the state of affairs thus reported as existing in about the eleventh century A.D., we find that the main division of the then Aryan vernaculars of India coincided with that which we have observed as existing in the time of Aśoka, but that the process of fission had proceeded much further. A large number of dialects existed covering the whole of Northern and Central India, which, if we exclude the languages of the extreme North-West, naturally grouped themselves into two main collections, an Eastern and a Western. If we confine ourselves to the valleys of the Jamna and of the Ganges, we find two principal languages spoken, one, Śaurasēnī, with its head-quarters in the Dōib, which belonged to the Western, and another, called Māgadhī, with its head-quarters in the country round the modern Patna, which belonged to the Eastern Group. These two languages met and merged into each other in Oudh and the country across the Ganges to its south, and formed a dialect partaking partly of the nature of Śaurasēnī and partly of the nature of Māgadhī, which was known as Ardha-Māgadhī or 'Half-Māgadhī.' Of these three languages, Śaurasēnī became the parent of Braj Bhāshā and its connected dialects, including standard Hindī, Ardha-Māgadhī of the dialects which are now known as Awadhī, Baghelī, and Chhattīsgarhī, and which I have grouped together under the name of Eastern Hindī, and Māgadhī of all the languages of the Eastern Group of Indo-Aryan vernaculars. Just as the Eastern vernacular of Aśoka's time branched out into a number of dialects, of which Māgadhī was the principal one, so Māgadhī, in the course of centuries has, in its turn, developed into four separate languages, of which Bengālī and Bihārī are the principal. Indeed this process of fission had already commenced during Prakrit times, for the latest indigenous grammarians of that language mention amongst the varieties of Māgadhī, a Gaudī, a Dhakkī, and an Utkalī or Ōdī. Bihārī is the direct descendant of Māgadhī and is spoken in its original home. Gaudī is the parent of the Bengālī of Northern Bengal and of Assamese. Spreading to the south-east, Māgadhī developed into the Bengālī of the Gangetic Delta, and still further towards the rising sun, Dhakkī (or the Māgadhī of Dacca) became the modern Eastern Bengālī. Ōiyā is the representative of the ancient Utkalī.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

Distinguishing characteristics
of the Eastern Group

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāthī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter *a*, is much broader than in the west. In Assamese it has even the sound of *o* in 'glory,' in Bengali and Oriyā it has commonly the sound of *o* in 'hot,' and sometimes the sound of *o* in 'hope,' and in Bihārī, the most western dialect of the group it is flatter, but has not yet achieved the western sound of *u* in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the *o* in 'hot,' and the second on the sound of the *a* in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihārī.¹ In an exactly similar way the long *ā* has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the *a* in 'man,' and the second that of the *a* in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west.² The vowels *e* and *o* have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short *e* is pronounced like the *e* in 'met,' and the short *o* like the first *o* in 'promote.'³

As regards the consonants,—(1) the languages of the Eastern group show a marked preference for the letters *r* and *rh* over the cerebral *ṛ* and *ṛh*. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oriyā, which is influenced by the Dravidian languages of Southern India, a cerebral *ṇ* is always pronounced in the Eastern Group as if it were a dental *n*. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the burr of the cerebral *ṇ* of Panjābī is one of the most characteristic peculiarities of that language. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The further east we go the greater is the tendency to pronounce a *ch* as if it were *ts* or *s*, a *chh* as if it were *s*, and a *j* as if it were *z*. The same peculiarity is observable in Marāthī. (3) The Eastern languages cannot tolerate an initial *y* or *w*, while one or other is often added euphonicallly in the Western languages. Thus, while Bihārī has *ī*, this, *ū*, that, Hindī has *yah* and *wah*. (4) One of the most typical peculiarities of the Māgadhi Prakrit was that it pronounced an *s* something like the English *sh*. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the *ch* in 'loch.' On the other hand, Bihārī and Oriyā follow the western custom of pronouncing an *sh* as if it were *s*. This pronunciation of

¹ Compare the Bengali *ghar*, a house, pronounced 'ghōr,' and the Bihārī *māra*, beat, pronounced 'mārā' (the letter *a* represents the sound of *a* in 'all')

² Compare the Bihārī *mār'lanh'*, he beat, in which the first *ā* is pronounced almost like the *a* in the English word 'Harry'

³ Compare Bihārī *beṭā*, a daughter, but Hindī *bṛṭā*, Bihārī *ghor'wā*, a horse, but Hindī *ghur'wā*

śaśh is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhī.

Inflection.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marāṭhī) show a greater tendency to inflexional synthesis than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is *ghar*. If, in Hindī, we wish to say 'of a house,' we must add the separate word *lā*, and, if we wish to say 'in a house,' we must add the separate word *mē*, thus, *ghar-lā*, *ghar-mē*. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, these ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengali *gharēr*, Assamese *gharar*, Oriyā *gharara*, Bihārī *gharak*, of a house; Bengali, Assamese, Oriyā, and Bihārī, (*cf.* the Marāṭhī *gharī*) *gharē*, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindī, 'I went' is *mai chālā*. It is necessary to state the pronoun, or we shall not know who has gone. On the other hand, for the same idea, Bengali has *chalilām*, Assamese *salilō*, Oriyā *chaliti*, and Bihārī *chal'lahū* (*cf.* Marāṭhī *ṭhāl'itō*), in all of which the meaning of the first personal pronoun is as much included as in the Latin *ivi*. These words mean only 'I went'. They cannot mean 'you went' or 'he went'.

Declension

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindī, the word for 'horse' has its direct form *ghōrā*, and its oblique form *ghōrē*. Similarly the word for 'house' has its direct form *ghar*, and its oblique form also *ghar*, similar in appearance, but different in its origin. The former is derived from the Vedic word *grihah*, a house, and the second from the Vedic word *grihasya*, of a house. Words like *ghōrā*, which thus end in *ā* in Hindī, and have an oblique form in *ē*, are called strong forms of *a*-bases, while words like *ghar* (properly *ghara*) which in Hindī are pronounced as if they ended in a consonant, are weak forms of *a*-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of *a*-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of *a*-bases have also oblique forms differing from the direct ones. Thus, in Bihārī, *pahar*, direct form, means 'a guard,' and its oblique form is *pah'rā*. In the Eastern Group, the direct strong form of *a*-bases always ends in *ā*, but in the Western Group, it usually ends in *au* or *ō*. The only exception is Panjābī, in which it ends in *ā*, which form has been borrowed from that language by literary Hindī. Thus, the word for 'horse' in the Eastern Group is everywhere *ghōrā*, but in the Western Group we have true Hindī *ghōrau*, Gujarātī *ghōdō*, and Panjābī, with its imitator literary Hindī, *ghōdā* or *ghōrā*. Here again Marāṭhī follows the Eastern Group. In the Eastern Group the oblique form of all strong *a*-bases, and of all weak *a*-bases whose oblique form differs from the direct, always ends in *ā*. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong bases only it

ends in *ē*. Thus, the oblique form of 'horse' is throughout the Eastern Group *ghōrā*, but in Hindī it is *ghōrē*. Only in Gujarātī and Rājasthānī is it *ghōḍā*. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī *pah^arā*, already mentioned, and *mār^abā-k*, for striking, Bengali *mārībā-r*, of striking, Oriyā *mārībā-ra*, of striking, and Assamese *mārība-r*, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either *mārīb* or *mārāb*. Similarly, the oblique form of the Marāthī *bāp*, a father, which is a weak *a*-base, is *bāpā*. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihārī is *kē*. The only Western sign which at all approaches this is the Hindī *kō*. In the Eastern Group the typical letter of the Genitive case is *r*, as in the Assamese *ghōṛār*, the Bengali *ghōṛār*, the Oriyā *ghōṛāra*, and the Bihārī, *ghōṛā-kēr*. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tenses of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the East has *ō* for its medial vowel, but that in the West it has *ē* or *ā*. Thus, in Assamese, Bengali, and Bihārī 'my' is *mōr*, and in Oriyā it is *mōra*, but in Hindī it is *mērā*, and in Gujarātī it is *mārō*. Again the relative and its connected pronouns end in *ē* in the East, but usually in *ō* in the West. Thus, Bihārī *jē*, Hindī *jō*, who. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the most salient characteristics.

They have several forms of the Verb Substantive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali *baṭē* and Bihārī *bātē*, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāthī, is what is known as the *l*-past. In all these languages, the characteristic letter of the past tense is *l*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese *mārilē*, Bengali *mārīlā*, Oriyā *mārīlā*, Bihārī *mār^alak*, and Marāthī *mārīlē*; but Hindī *mārā*, Rājasthānī and Gujarātī *māryō*, and Panjābī *mārīā*.

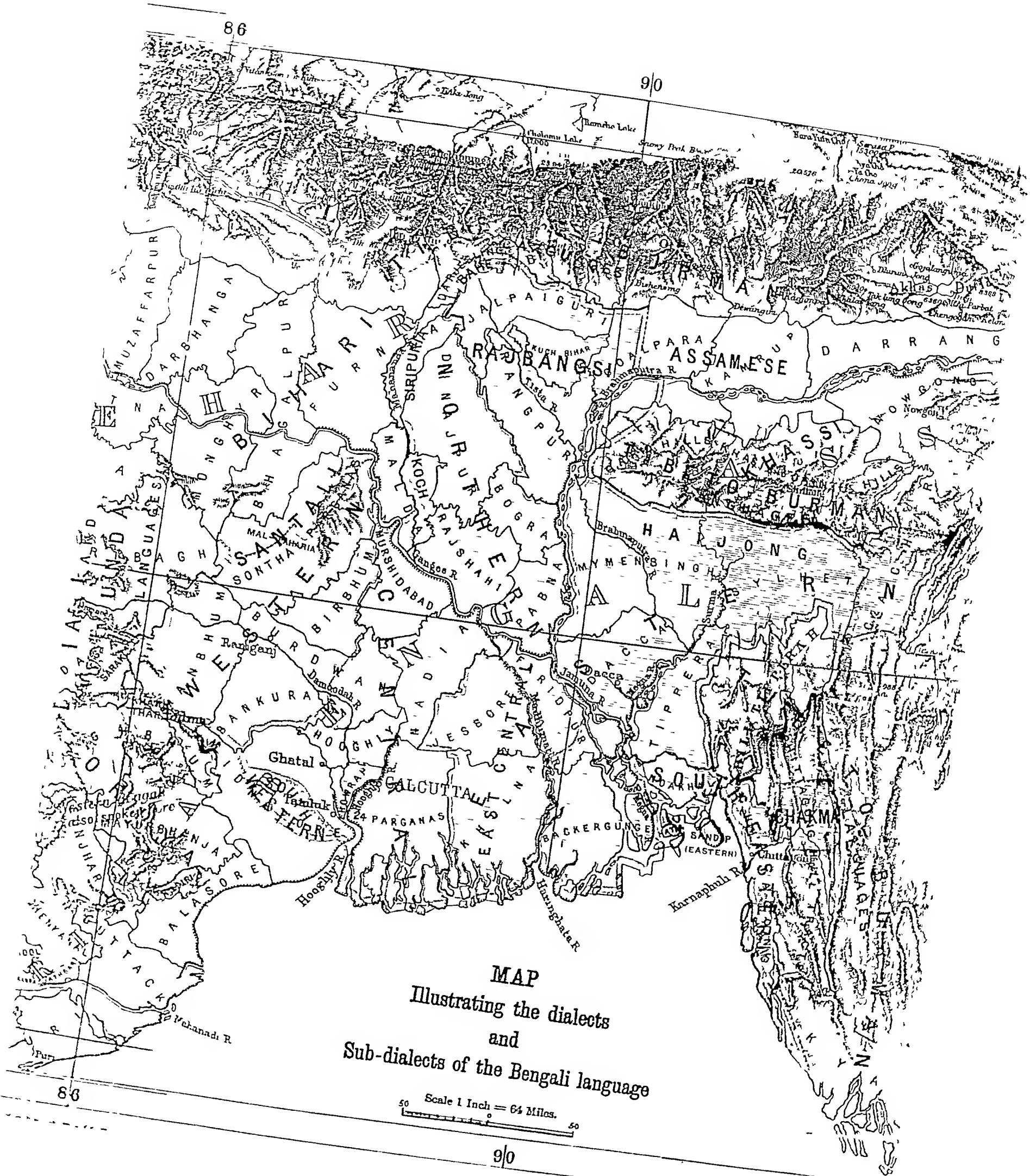
Another very prominent characteristic of the Eastern Group is the *ḍ*-future. This it does not share with Marāthī. Thus, for 'thou wilt strike' we have Assamese and Bengali *mārībī*, Oriyā *mārību*, Bihārī *mār^abē*; but Hindī *mārēgā* or *mārīhai*, Rājasthānī *mār^asī* or *mār^ahī*, Gujarātī *mār^aśē*, Panjābī *mārēgā*.

These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the west.

¹ The second person is used for the examples, as the third person presents some irregularities which might mislead.

In syntax there is one most important difference between the Eastern and the Western Groups. In the latter the Past Tenses of Transitive Verbs are construed passively. They do not say 'I struck him' but 'he was struck by me,' *māi-nē icah mārā*. In the former this is not the case. The active construction is used throughout, as in the Bengali *āmi tāhā-kē mārīlām*, I struck him.

The alphabets used by the Eastern Group of languages follow geographical rather than linguistic lines. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmēr alphabet is used for writing Bengali on the borders of Burma and the Kaithī for writing the same language on the borders of Bihar. For Bihārī, the usual alphabets are the Dēva-nāgarī and the Kaithī, but the Oriyā alphabet is used for the forms of Bihārī spoken in Orissa. For Oriyā the usual alphabet is the Oriyā one, but in north Orissa, it is the Bengali, and on the borders of the Marāthī and Eastern-Hindi-speaking countries it is the Dēva-nāgarī. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Dēva-nāgarī form of script. The only prominent irregularity is shown in the Chākṃā alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not *a* but *ā*.



MAP
Illustrating the dialects
and
Sub-dialects of the Bengali language

Scale 1 Inch = 64 Miles.

BENGALI OR BAṄGA-BHĀSHĀ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its east.

It is called by those who speak it Bāṇlā or Baṅga-bhāshā,—the language of Baṅga or Vanga. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word 'Vanga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India,¹ where the word *Vaṅgālam* occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word *Baṅgālā* of the Arabic Geographers.² From Arabic, it got into Persian, and we find Abū-l-faḥl saying in the *Aīn-i Akbarī*, 'the real name of Baṅgālā is Baṅg.'³ From Persian, the word *Baṅgālā* was adopted into Hindūstānī, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindū writers, who still adhered to the proper name of the country,—Baṅg. From *Baṅgālā*, Hindūstānī writers formed the hybrid word *baṅgālī* and also the contracted word *baṅglā*, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Baṅgālī' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word Bengali, which is much as if an Englishman were to borrow the French word 'Allemagne,' when he wanted to say 'Germany.' As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Baṅgālī,' or, as some write it, 'Bengālī,' with a disacritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Béngālee,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Baṅga-bhāshā,' which, as stated above, is the name given in literary works to the language by the people who speak it.

¹ Much of what follows is based upon Yule and Burnell's *Indo-China*, s. v. Bengal. I have to thank Mr Beames for many kindly criticisms on this introduction.

² In Elliot's *History of India as told by its own Historians*, I, 72, the Arabic Historian Rashīd-d-dīn, quoting from Al Birūnī (circ. 1000 A D), is shown as speaking of 'Baṅgālā,' but the reading is very doubtful. There are, however, other examples.

³ The original (Blochmann's Edition, Vol I, p 388) runs نام املى بنگالہ بنگ *nām-e aṣlī o Baṅgālā Baṅg*. Abū-l-faḥl adds that the suffix *āl* in *Baṅgālā* means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern *pundits* derive the name from *Baṅga-ālaya*, the abode of Baṅga.

⁴ The word *bāṅgālī* occurs in Bengali itself in the sense of the Bengali language, but it is evidently borrowed in late years from Hindūstānī. The word does not occur in Sanskrit literature, the nearest approach to it being the word *vāṅgālā*, which is, however, the name of a musical mode, and does not mean Bengali. In the later language *bāṅlā* also occurs in the same sense as *bāṅgālī*, i. e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindūstānī, either under English influence or as a relic of the Muhammadan occupation of the country.

The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Bihar, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baṅga or Vanga. Here its further progress is stopped in all three directions by the languages of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the hilly Native State of Mayūrbhanja (Mohurbhanj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Keonjhar and Mayūrbhanja there are large numbers of speakers of Bengali, principally of the Kurmī caste, but these are immigrants from the north and north-east, and the true language of these states is Oṛiyā. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Oṛiyā.

Its western boundary runs through the District of Singhbhum and includes the whole of the District of Manbhum. It then meets the hill country of the Santal Parganas in which languages belonging to the alien Mundā family are spoken, and is forced in a north-easterly direction up to the River Ganges which it crosses near Rājmahāl. Thence it runs nearly due north, following closely the course of the Mahānandā (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Mundā tongues of the Santal Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihārī spoken in Bihār and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihārī, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengal. On the other hand, on the borderland in Manbhum and Singhbhum, a large proportion of the uneducated classes (again principally Kurmīs) is bi-lingual, speaking by preference a corrupt form of the Bihārī of Chota Nagpur, but also able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.

The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oriyā and Bihārī, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marāthī, it is more structurally developed than the languages of Hindūstān Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but 'he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.¹ The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collection,' or some such phrase.² In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

¹ In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in *ē*, a corruption of *hi*, meaning 'by him' or 'by them'. Thus, *khālē*, he ate, *puchhē*, he asked. In Intransitive verbs, however, the third person ends in *ā* (*ō*), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, *gēla* (*gēlō*), or *gēl*, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

² The Nominative plural in *re* used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.

plural of a plural is formed on this basis.¹ In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempl. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Pundits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr Baines, who admirably sums up the state of affairs in the *General Report on the Census of India for 1891*.² He says :—

General character of the language Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Prakrit offshoots to be recognised as a language at all, it dates in that capacity only from the decay of the Delhi Empire. Bengal, too, is the Province of all others in which there is the widest gap between the small literary caste and the masses of the people. One of the results is that the vernacular has been split into two sections—first, the tongue of the people at large, which, as remarked above, changes every few miles, secondly, the literary dialect, known only through the press, and not intelligible to those who do not also know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and unagreeable, owing to the absence of scholarship and the general neglect of the country during the Moghul rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor, so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr Baines is a good one. He likens Bengali to an overgrown child tied to its mother's apron-string, and always looking to her for help, when it ought to be supporting itself.

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists,—paralleled, I believe, in no other language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, when the language of the original Aryans of India resembled that which we find in the hymns of the Rig-vēda. The speakers of this tongue gradually migrated eastwards, and we find them in Bihār and Orissa in the year 250 B.C. We have specimens of their language, for their then king, Asōka, has left us inscriptions couched in his own words.

¹ Nearly all pronouns have, in the Eastern group, lost their original Nominative form, and what is now used as the Nominative was originally the case of the Agent, which should properly only be employed before the past tenses of Transitive verbs. A relic of the Agent case of Nouns is the Bengali Nominative Singular form in *ē* which can only be used before Transitive verbs.

² P. 143

His capital was at what is now Patna, and his language has since been called Māgadhi from Magadha, the ancient name of South Bihār. As might be expected, the language had widely departed from standard Sanskrit. Inflections had become worn down, and inconvenient compound consonants had become simplified. Like a sensible man, Aśoka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We next get a view of the vernacular spoken in Eastern India in the works of the Grammarians whose last and best representative for our present purpose was Hēma-chandra, who flourished in the middle of the twelfth century A.D. In the interval which had expired since Aśoka's time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by Hēma-chandra we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called Lakṣmī, they found the *lshmi* too much trouble to say, and so they simplified matters by saying, and writing, *Lakṣhī*. Again when they wanted to ask for cooked rice, which their ancestors called *bhakta*, they found the *kt* too hard to pronounce, and so said, and wrote, *bhatta*, just as the Italians find it too difficult to say *factum*, and say, and write, *fatto*. Again, they could not pronounce an *s* clearly, they had to say *sh*. When they wanted to talk of the sea, they could not say *sāgara*, but said and wrote, *shāgara* or *shāyara*.¹ As a last example, if they wanted to express the idea conveyed by the word 'external,' they could not say *bāhya*, and so they said and wrote, *bājya*.

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhi language (or Prākṛit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce *lshmi* any more than they could. He cannot pronounce a clear *s*, but must make it *sh*. The compound letter *hy* beats him, and instead he has to say *jy*. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhi words. He writes *Lakṣmī*, and says *Lakṣhī*. He writes *sāgara*, and says *shāgar*, or, if he is uneducated, *shāyar*. He writes *bāhya*, and says *bājya*.² In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write *factum*, while he says *fatto*, or as if a Frenchman were to write the Latin *ecce*, while he says *voilà*.³

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

¹ Spelled शयरा in Dvā nāgarī.

² The meaning of the *ā* will be explained subsequently. It represents the sound of the *a* in 'hat'.

³ I should not wish it to be understood that Bengali pronunciation always reverts to exactly the same stage as that at which Māgadhi had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which it impartially represents by Sanskrit spelling. Thus in Sanskrit the word for truth is *satya*. Thus the Bengali pronounces *shōt'ō*, the small *y* above the line being hardly audible, which is, however, a development on altogether different line from that followed by the Māgadhi *śachcha* (शच). Such forms are no doubt due to false analogy, *satya* becoming *shōt'ō*, because (in this following Māgadhi) words like *vākya*, a sentence, become *bāk'ō*. In other words, while Bengalis speak modern Māgadhi without knowing that they do so, they speak it badly.

represented by its spelling. The vocabulary of the modern literary language is almost entirely¹ Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali's for the sounds of Sanskrit.² All this has already been said, and in far greater detail, by Bābū Syāmacharan Gānguli in an excellent article in the *Calcutta Review* for the year 1877.³ He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali.—

'The grammar of written Bengali differs considerably from the grammar of current Bengali. For familiar words, understood by all, every one who learns to read has to learn Sanskrit substitutes, and in many cases old Bengali substitutes likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words in use in Bengali books are for the most part Sanskrit only to the eye, but none to the ear, for though written just as they are in Sanskrit, they are pronounced in such a way as to make them almost unintelligible to those unfamiliar with the corrupt pronunciation of Sanskrit that prevails in Bengal.'

Bengali literature. Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Mānik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chandī-dās, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious revival instituted by Chaitanya (early part of the 16th century). In the 15th century Kāśī-rām translated the Mahā-bhārata and Krittī-bās the Rāmāyana into the vernacular. The principal literary figure of the 17th century was Mukunda-rām who has left us the two really admirable poems entitled Chandī and Śrīmanta Saudāgar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Bhārat-chandra, whose much admired but rather artificial *Bidyā-sundar* appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Pandit-ridden language of the present century. They wrote in genuine nervous Bengali, and the conspicuous success of many of them shows how baseless is the contention of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

¹ If we take a well-known standard work, the *Purusha-parikshā* actual counting of the words on the first page shows that eighty-eight per cent. are pure Sanskrit, and do not belong to the Bengali language. If we wish to know how much is due to the modern impetus given to literature by the Pandits, we can apply a similar test to the first page of the old poet Chandī dās (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that these are all words of the simplest character, and that, save a few proper names, an attempt is made to spell them as they are pronounced.

² I am aware that almost identical remarks might be made regarding the foreigner who has to learn English. But that fact does not diminish the difficulties of the pronunciation of literary Bengali. To an uneducated peasant of the delta the pronunciation of these words is as difficult as it is to an Englishman. I have several times seen a woman in the witness-box break into a series of hysterical giggles, when being sworn, and told to say the word *pratyñā*, affirmation. It is needless to say that *that* word is not pronounced by educated Bengalis as it is spelled. Defenders of the spelling and vocabulary of modern literary Bengali call them 'Conservative'. But this is mere playing with words. If that is the meaning of the term, then an English Conservative is a person who wishes to retain all the civilization, and all the complex

before. It has had some excellent writers, notably the late Bankim-chandra, whose admirable novels have received the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengal, till some great genius arms himself for the work and purges the language of its pseudo-classical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact, Bengalis themselves, as a rule, know little about any dialect except that of their own home, and that of Calcutta. We sometimes hear people talk of the Bengali of a certain locality, such as that of Burdwan or Rangpur or Chittagong, but few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally debars them from doing the work as thoroughly as it would be done by a native of the country, born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced *ore rotundo*, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars,¹ and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten *kōs*.² It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

¹ An exception must be made with regard to Mr. Beames' Bengali Grammar, which, written by a true scholar, does not disdain the so-called 'impolite' forms of the language.

² A speaker of 'pure' Bengali would say *krōś*.

sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of each, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects :—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the peculiarities of each will be found described in the proper place. Suffice it to say here, that the purest and most admired Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly,¹ near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is infected by the neighbouring Oṛiṣā, and that of the west and north have provincialisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Khamā-thār, spoken by the wild tribes, who inhabit the hills in the south of Manbhum, and another called Māl Pahārīā spoken in the centre of the Santal Parganas. Another variety of the dialect, called Sarākī, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihār border, called, respectively, Kōch and Siripurīā.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rājbangsī, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bāhē, spoken in the Darjeeling-Tarai. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-easterly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Dacca, Maimansingh, Sylhet, and Cachar. In every direction, its farther progress is stopped by the hills which bound these

¹ According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more Sanskritised than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.

regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengal, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chākma (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home. This is shown in the following table. Details will be found in the sections dealing with each dialect separately :—

BENGAL		ASSAM.	
Name of Dialect	Number of Speakers	Name of Dialect	Number of Speakers
Central or Standard	8,113,996		
Western (including Kharrā Thāi, Mal Pahār, and Sādhā sub-dialects)	3,952,531		
South Western	316,502		
Northern (including the Koch and Sanjāri sub-dialects)	6,108,553		
Rājbangāl (including Bihār sub-dialect)	3,216,371	Rājbangāl	292,800
Eastern (including Ha'ang and East-Central sub-dialects)	14,619,130	Eastern	2,261,221
South Eastern (including Chākma)	2,310,784		
TOTAL for Bengal	39,028,170	TOTAL for Assam	2,554,021
ADD—All India Total	2,554,021		
ADD—South Eastern Bengali, spoken in A'lyāh (Burmah) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali-speaking area	41,696,313		

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1891. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unspecified. I shall commence with those portions of the Lower

Bengali as a foreign language.

¹ These are Census figures, and are not based on special local returns.

Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by old settlers. At one time sales of Orissa estates for arrears of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.¹ They are called *kērā* Bengalis, from their habit of interlarding their sentences with the word *karē*, a corruption of the Oriyā *karī*, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

¹ I am indebted to Mr. Beames for this information.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

Name of District.	Number of Speakers	REMARKS.
Patna	8,359	
Gaya	447	
Shahabad	1,724	
Suran	690	
Champaran	195	
Marasbari	949	
Dinbhanga	777	
Monghyr	3,479	
Bhagalpur	2,283	
Cuttack	15,196	
Balrour	17,406	
Angul and Khondmali	95	
Puri	2,751	
Hazaribagh . . . . .	...	7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so called Bengali shows that it is really a dialect of Bihāri. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.
Lohardaga	6,733	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Sarāiki.
Chota Nagpur Tributary States	1,554	These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Sarāi Kalā State, and speak Western Bengali.
Total.	60,638	

We shall now see what the Census says about Bengali spoken in other Provinces.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.

Name of Province	Number of Speakers.	REMARKS.
Assam	158,841	The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali-speakers in Sylhet, Cachar, and Goalpura.
Beisar	14	
Bombay and Feudatories	1,049	
Burmah	65,029	
Central Provinces and Feudatories	1,648	From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyah
Madras and Agencies	1,147	
North-Western Provinces, Oudh, and Native States	23,180	Most of these are in Muttra (8,534), Allahabad (2,159), Benares (6,681), and Lucknow (1,201)
Punjab and Feudatories	2,263	
Nizam's Dominions	38	
Baroda	43	
Mysore	61	No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth
Rajputana	4,105	
Central India	17,467	Similar remarks apply
Afghanistan-Merwara	352	
Cooch	NIL.
Kashmir	111	As in the case of Rajputana, this is the number of people of Bengal birth.
TOTAL	275,348	

Total number of speakers of Bengali

We thus arrive at the following result :—

Total number of people speaking Bengali at home	41,696,343
„ „ „ „ „ elsewhere in the Lower Provinces	60,638
„ „ „ „ „ in India	275,348

Grand Total of people who speak Bengali in India 42,032,329

AUTHORITIES—

A.—EARLY REFERENCES TO THE LANGUAGE

The earliest known instance of the use in Europe of the word 'Bengala' (*i.e.*, 'Bengali'), not however in the sense of the language, but meaning 'a man of Bengal' occurs in the *Decades* of João de Barros, the first three of which were published in Lisbon, 1552 and 1563. The passage is quoted in Yule's *Hobson-Jobson*, s.v. *Bengalee*, and is as follows —

'1552 In the defence of the bridge died three of the King's captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro)," —*Barros*, II, vii, iii'

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714¹. He is describing a collection of translations of the Lord's Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this *Sylloge*, he intends to give for the first time, specimens of the Singhalese, Javan, and Bengali languages.²

Chamberlayne's *Sylloge* duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord's Prayer and headed 'Bengalica.' The plate is however, quite unintelligible, and this is explained by Wilkins' confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.³ Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bayer, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and 'Tangut.' The first Bengali grammar and dictionary were in Portuguese. The title of the work is *Vocabulario em Idioma Bengalla e Portuguez dividido em duas Partes dedicado ao Excellent. e Rever. Senhor D. F. Miguel de Tavora Arcebispo de Trora do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpçam Religioso Eremita de Santo Agostinho da Congregação da India Oriental. Lisboa, 1713*. Bengali grammar, pp. 1—40; Vocabulary Bengali-Portuguese, pp. 47—306; Portuguese-Bengali, pp. 307—577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the *Orientalisch-und-occidentalscher Sprachmeister*, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schultz, the author of the first Hindostānī grammar. The *Sprachmeister* contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord's Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the *Aurenck Szeb*, apparently a life of Aurangzēb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed 'ALPHABETUM BENGALICUM s. JENTIVIOUM.' On a subsequent page, Fritz reprints Wilkins' absurd Bengali-Malay version of the Lord's Prayer. The *Sprachmeister* held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Beligatti entitled *Alphabetum brammanicum seu indostanum Universitatis*

¹ *Thesauri epistolici LaCroziani*, i, 369. Leipzig, 1742.

² 'Alphabeti Singalaicum, Jaunnioum, et Bongalloum.'

³ See *Journal of the Bengal Asiatic Society*, Vol. xlv, 1893, pp. 42 and ff., and *Proceedings of the same Society for May 1895*.

⁴ *Thes. Ep. LaCrozi*, i, pp. 10 and 23.

Kasi This is primarily devoted to the characters used in writing Hindōstāni, but the introduction by Jo. Christoforo Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: ‘Gentilitium vero Alphabetum hoc in tot genera subdividitur, quot sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivat. Huiusmodi porro est lingua popularis Bengalensis, Tourutiana, Nepalensis.’.....‘Tourutiana’ is the Maithili spoken in Tirhut.

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¹ It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which issue in swarms from Calcutta presses. Most of these are based on that of Mendies. I have contented myself with cataloguing all those which are of bibliographical importance, and to these I have added such as have been deemed worthy of admission to the Catalogue of the Imperial Library at Calcutta, or to the pages of the *Orientalische Bibliographie*.

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The following account of the Bengali alphabet is taken from Mr. Beames' excellent Bengali Grammar. It shows the system of transliteration used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place.—

'The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India—

VOWELS.

অ a	আ ā		
ই i	ঈ ī	এ ē	ঐ ai
উ u	ঊ ū	ও ō	ঔ au
ঋ ṛ	ঌ ṛī		
ৠ ṛi	ৡ ṛī		
অং ang	অঃ ah		

CONSONANTS.

ক ka	খ kha	গ ga	ঘ gha	ঙ na	Gutturals.
চ cha	ছ chha	জ ja	ঝ jha	ঞ ña	Palatals.
ট ṭa	ঠ ṭha	ড da	ঢ ḍha	ণ na	Cerebral.
ত ta	থ tha	দ da	ধ dha	ন na	Dentals.
প pa	ফ pha	ব ba	ভ bha	ম ma	Labials.
য ya (ja)	র ra	ল la	ব va (ba)		Semi-vowels.
শ ṣa	ষ sha	স sa			Sibilants.
হ ha					Aspirate.

‘Although, for the sake of completeness, the vowel signs ঞ *ṛi*, ঞ *ṛi*, and ঞ *ṛi* are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

‘The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed)		ā †	
৷	৷	৷	৷
৷	৷	৷	৷
৷	৷	৷	৷

Thus ক *ka*, খা *khā*, গি *gi*, ঘি *ghi*, চু *chu*, চু *chhū*, জু *ju*, জু *jhū*, টে *tai*, টে *thō*, ডে *dau*

‘In the following cases the combination of consonant and vowel gives rise to peculiar forms —

ব্	r	with	৷	u	is	written	ক	গ্	g	with	৷	u	is	written	গু
ব্	r	”	৷	ā	”	”	ক	গ্	g	”	৷	ā	”	”	গু
হ্	h	”	৷	u	”	”	হ	প্	p	”	৷	u	”	”	পু (occasionally).

‘When one consonant follows another with no vowel between, the two are, as in *Dēva-nāgarī*, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in শ্ *śva*, ল্ *lla*, ম্ *ma*; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following —

1. Nasals preceding other consonants (called in Bengali *Anka-phalā*).

ঙ্	n	with	ক	ka	makes	ক্	nka.	ন্	n	with	থ	tha	makes	থ্	ntha
ঙ্	n	”	গ	ga	”	গ্	nga.	ন্	n	”	ধ	dha	”	ধ্	ndha.
ঞ্	ñ	”	চ	cha	”	চ্	ñcha.	ন্	m	”	প	pa	”	ম্	mpa.
ণ্	n	”	ড	da	”	ড্	nda.	ন্	m	”	ম	ma	”	ম্	mma.

2. Sibilants preceding other consonants (called *Āska-phalā*) —

স্	s	with	থ	tha	makes	থ্	stha
ষ্	sh	”	ট	ṭa	”	ষ্	shṭa
ষ্	sh	”	ণ	ṇa	”	ষ্	shṇṭ

3. Miscellaneous —

ট্	t	with	ট	ṭa	makes	ট্	ṭṭa
ত্	t	”	ত	ṭa	”	ত্	ṭṭa
ত্	t	”	থ	ṭha	”	থ্	ṭṭha.
দ্	d	”	ধ	ṭha	”	ধ্	ṭṭha.
ক্	k	”	ত	ṭa	”	ক্	ṭṭa.
জ্	j	”	ঞ	ñṭa	”	জ্	ñṭa (pronounced gṇa).
গ্	g	”	ধ	ṭha	”	গ্	ṭṭha.
ব্	b	”	ধ	ṭha	”	ব্	ṭṭha.
হ্	h	”	ন	ṭa	”	হ্	ṭṭa.
হ্	h	”	ম	ṭa	”	হ্	ṭṭa.
ক্	k	”	ষ	ṭha	”	ক্	ṭṭha (kṇa).

'The letter য *ya* when joined to a previous consonant takes the form য as ক্য *kya*.

'The letter র *ra* when joined to a following consonant takes the form র্, as অর্ক *arka*, কর্ম *karma*.

'When joined to a preceding consonant it is written ঞ, as স্র *sra*. The following forms are peculiar : ল্র *lra*, ত্র *tra*, ত্ত্র *ttra*, ন্ত্র *ntra*, ন্দ্র *ndra*, স্ত্র *stra*.

'Some compound consonants followed by the vowels উ *u* and ঊ *ū* take slightly altered forms:—

ভ্রু *bhru*, ফ্রু *fru*, দ্রু *dru*, দ্রু *drū*, ন্তু *ntu*, স্তু *stu*.

'As in Sanskrit, the short vowel অ *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance ক is *ka* not *k*. When the absence of অ *a* has to be noted the mark ্ (called in Bengali *hasanta*) is used; thus ক্ *k*, as shown in the above list of compound consonants. ক্ with *hasanta* is expressed by the character ক্, as in তাব্ *tābat*, চমৎকার্ *chamatkār*.

'The sign ং, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as চাঁদ *chāḍ*, পাঁচ *pāḥ*. It is represented in transliteration by the sign ~ over the nasalised vowel.

'The characters for the numerals are these—

১	২	৩	৪	৫	৬	৭	৮	৯	০
1	2	3	4	5	6	7	8	9	0

'The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$ parts, called *ānā* which are thus designated (units of all kinds are also thus divided):—

1 ānā or 1/16	1/16	5 ānās	5/16	9 ānās	9/16	13 ānās	13/16
2 ānās	2/16	6 ānās	6/16	10 ānās	10/16	14 ānās	14/16
3 ānās	3/16	7 ānās	7/16	11 ānās	11/16	15 ānās	15/16
4 ānās or 1/4	1/4	8 ānās or 1/2	1/2	12 ānās or 3/4	3/4		

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three *a*-sounds, viz., ā, â and ă.

Two *e*-sounds, viz., ē and ě.

Three *o*-sounds, viz., ō, o, and ȯ.

For representing these eight sounds, it has only four vowel signs, viz., the sign অ transliterated *a*; the sign আ transliterated *ā*; the sign এ transliterated *ē*; and the sign ও transliterated *ō*.

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call *ā*, is that which we hear in the word 'father.' It is represented in Bengali character by the letter আ *ā*.

The sound *ă* is the sound of the *a* in 'had' and 'hat' In Bengali it is sometimes represented by the letter এ *ē*. Thus এক *ēk*, pronounced *ăk*, one, দেখ *dēkha*, see, pronounced *dăkhō*; গেল *gēla*, he went, pronounced *gălō*. More often when it is deliberately

intended to represent this sound, the syllable *ā* is used. Thus দ্বাখ *d'ākha*, গাখ *g'āla*. So also in representing English words in the Bengali character, we have একাডেমী *ēk'ādmī*, academy, মাড *m'ād*, mad. As for the word meaning 'one,' I have seen it spelt, যাক *y'āk* and even অাক *ā'k*. Sometimes the sound is represented by merely the letter আ *ā*, but this is only when the following consonant is pronounced as a double letter. Thus বাক্য *bākya*, a sentence, is pronounced *bākk'ō*.

The sound *ā*, need not trouble us much. It is the sound of *aw* in 'awl,' and is really the long sound of *ō*. In some Eastern Districts, e.g., Cachar, this *ā* is used instead of *ō*. Thus *mānushar*, of a man, is pronounced *mānushār*. As in the above example, the sound is represented by the letter অ *a*.

The sound *ē*, is that of the *e* in 'lane.' It is usually represented by the letter এ *ē*, thus দেশ *dēśē*, in a country. Sometimes it is represented in colloquial language, by আই *āi*. Thus আইতে *khāitē*, pronounced colloquially *khētē*.

The sound *ē* has two closely related pronunciations. The sign *ē* represents both the sound of the *é* in the French word 'état,' and the sound of *e* in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign *e*, without any diacritical mark at all. The first sound is often pronounced as if it was *ā*, and there is a continual tendency for one sound to float into the other. Thus এক *ēk*, is as often pronounced *ek* or *ēk* as *āk*, and দেখ *dēkha* is as often pronounced *dēkhō*, or *dēkhō* as *dākhō*. This sound is also regularly heard in verbal terminations, as in করিলেন *karilēn*, pronounced *kōrilēn* or *kōrilēn*, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter এ *ē*. The other sound *ē*, is met in words like ক্ষতি *kshati* (*khvati*), loss, pronounced *khēti*, and ব্যক্তি *vyakti* (*b'akti*), a person, pronounced *bēkti*. It is represented in writing by the letter অ *a* combined with the compound ক্ষ *ksh*, and by *ya* when following the letter ব *v* or *b*, or we may say that *ksha* and *vyā* are pronounced *khē* and *bē*, respectively. As the pronunciation of these two short sounds *e* and *ē*, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by *ē*.

The sound of *ō* is that of the *o* in 'home,' or in the French word 'vôtre,' meaning 'yours,' not 'your.' It is usually represented by the letter ও *ō*, but, at the end of a word in standard Bengali, it is represented by অ *a*. Thus খোসা *khōsā*, a husk, pronounced *khōshā*, and ছিল *chhila*, he was, pronounced *chhilō*.¹ In writing dialectic Bengali, this *ō*-sounding final *a* is written ও *ō*. Thus *chhila* is written ছিলো *chhilō*.

The sound which I call *o* is the short sound of the long *ō* in 'home,' 'vôtre.' It must be carefully distinguished from the short *ō* which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'vôtre,' 'yours.' In English, it is the first *o* in the word *promote*, in which the second *o* would be represented by *ō*. It occurs in Bengali in the very common verb হইতে *haitē*, to be, which is pronounced *hoitē*, and also in other special words. Thus বন *ban*, a forest, is pronounced *bon*, and বলিতে *balitē*, to speak, *bolitē*. In these cases it is represented in writing by the letter অ *a*. On the other hand, in words like খোয়াইল *khōyāila*, he lost, pronounced *khōyāilō*, it is represented by the letter ও *ō*.

¹ I believe that Mr Nicholl, on p 7 of his Bengali Grammar, was the first to point out this pronunciation of a final *a*. Previously, by the argument *ex silentio*, learners had been taught that it was sounded like the short *o* in 'hot.'

The sound which I call *ō* is the commonest sound in the language. It is the sound of the *o* in 'hod' and 'hot.' It is represented by the letter *a*, when not at the end of a word. Thus অগ্নি *anal*, fire, is pronounced *ōnōl*. It has a long sound, like the *aw* in 'awl,' which I represent by *ā*, and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, as spelled in the Bengali character. I shall in each case give only the correct transliterated letters, and not the original Bengali ones.

The vowel *a* is usually pronounced as *ō*, in 'hot.' Final *a* is not pronounced, except after a double consonant, as in *ābda*, a sound, and in adjectives and Sanskrit Passive Participles. Thus, *chhōta*, small, *kṛita*, done. It is also pronounced at the end of verbal forms, as in *larila*, he did, but is not pronounced in such forms which end in *s*, as *laris*, thou doest, *m*, as *karilām*, I did, or *n*, as *karilēn*, he did. When thus pronounced at the end of a word, *a* is sounded like *ō*. Thus the above words are pronounced, *chhōtō*, *lritō*, and *kōrilō*, respectively. In the syllables *lsha* (*lh'a*) and *b'a*, *a* is pronounced *ī*, see above. In the Eastern Districts, *a* has often the sound of *ā*, see above. Medial *a* is sometimes pronounced *o*, as in *haīla*, he was, pronounced *hoīlō*. The sound of this *o*, not *ō* or *ā*, is explained above. So *ban*, a forest, pronounced *bon*; *balitē*, to speak, pronounced *bolitē*.

The vowel *ā* is usually pronounced like the *a* in 'father.' When the syllable *ā* appears in a word, it is pronounced *ā*, like the *a* in 'had' or 'hat.' Thus, *d'āllha*, see, pronounced *dālkhō*. On the other hand, in the colloquial language, the two syllables *āi*, are often, but not always, pronounced like *ē*. Thus *lhāitē*, to eat, is pronounced *lhētē*, but not so *gātē*, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, *ā* is pronounced more or less like the *ā* in 'had' or 'hat.' Thus *pañchāna* fifty-five, pronounced *pōñchānnō*; *vāhya*, a sentence, pronounced *balhō*.

The vowel *ē* is usually pronounced as the *a* in 'lanc.' Thus, *dēsē*, in a country. It sometimes has the short sound of *e* or *ē* described above. Thus, *karilēn*, he did, pronounced *kōrilēn*. Sometimes, it has the sound of *ā* in 'had' or 'hat.' Thus *dēllha*, see, pronounced *dālkhō*. For the future, whenever *ē* is pronounced *e* or *ē*, I shall transliterate it by *ē*.

The vowel *ō* is usually pronounced as the second *o* in 'promote.' Sometimes it has the sound of the first *o* in 'promote,' or of the *o* in 'votre.' Thus *khōyārla*, he lost, pronounced *khocāilō*.

As regards single consonants,—

The letter *chh* is pronounced as *s* in 'this,' by the vulgar, and in the Eastern Districts.

The letter য *y* is pronounced *j*, except when it has a dot under it, thus যে *yē*, who, pronounced *jē*, but করিয়া *kariyā*, having done, pronounced *kōriyā*. In future, when it is necessary, I shall transcribe a *y* which is pronounced as *j*, thus, *j*. The two syllables ওয়া *ōyā*, are pronounced as *wā*. Thus, হওয়া *haōyā*, being, is pronounced *howā*.

The letter ব *v* is always, when not compounded with another consonant, pronounced *b*. Indeed, the same character is used for both Sanskrit *b* and Sanskrit *v*. Thus *varna*, colour, is pronounced *bōrnō*. The sound of *v* or *w* being thus lost from the alphabet, Bengali has to represent it by the letters *ōyā*, as just explained.

The letters *ś* and *ṣ* are both pronounced like *ś*. All sibilants standing alone are pronounced as *śh*, but the compound *śr* is pronounced as *sr*. Thus *prasanna*, pleased, is pronounced *prōshōnnō*, and the title *Śrī*, is pronounced *Srī*.

As regards compound consonants,—

The compound *jñ* is pronounced *ggʹ*, with shortening and nasalisation of the preceding vowel. Thus *ājñā*, a command, is pronounced *āggʹā*.

When the letter *m* or *v* forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The *m* or *v* is, in such cases, transliterated as a small *ṃ* or *ṃ* respectively, above the line. Thus *smaran*, memory, pronounced *shshōrōṃ*, and *padma*, the name of a river, is pronounced *pōddō*. So, *sattva*, naturo, pronounced *shōttō*; *dūrā*, by means of, pronounced *ddārā*. This rule does not apply to the words *pūrva*, east, pronounced *pūrbō* or even *pubbō*, and *kimvā*, pronounced *kimbā*.

When the letter *y* forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small *ʹ* above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus *vākya*, a sentence, is pronounced *būkkʹō*; and *yōgyatā*, fitness, pronounced *joggʹōtā*. As seen in the above examples, *ā* is shortened to *ā*, and *ō* to *o*.

The compound *vya* is pronounced *bē*, as in the word 'bet,' but shorter. Thus, *vyakti*, a person, is pronounced *bēkti*, and *vyatita*, elapsed, as *bēlītō*, with the accent on the first syllable, and a short penultimate.

The compound letter *ṣ* *lsh* is pronounced *lhʹ* at the beginning of a word, and *llhʹ* in the middle of a word. Thus *lshiti*, the earth, is pronounced *llhʹiti*; *palshī*, a bird, is pronounced *pōllhʹī*; and *chakshu*, the eye, is pronounced *chōllhʹu*. As explained above, the *ʹ* is hardly, or not at all, heard. The syllable *lsha* is pronounced *llhē*. Thus *kshati*, loss, is pronounced *llhē*. The name of the Goddess *Lakshmi* is pronounced *Lōkkhi*.

For the future, I shall transliterate *ṣ* not by *lsha*, but by *lhʹa*, or *llhʹa*, as the occasion demands. The compound *ṣṭ* is also transliterated *llhʹa*, but there is little danger of confusion arising from this fact. *ṣṭ* *lhʹa* occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root *ṣṭ* *lhʹā*, such as *ṣṭ* *lhʹāti*, fame; *ṣṭ* *ākṣhātā*, named; *ṣṭ* *prakhātā*, famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow :—

Grammar.

BENGALI SKELETON GRAMMAR.

I.—Nouns—

(1) Living beings—

	Sing.	Plur.
Nom.	<i>santān</i> , } a son.	<i>santānērī</i> .
Gen.	<i>santānēr</i> .	<i>santāndēr</i> (or <i>-digī</i>)
Loc.	<i>santānē</i>	—

For other Obl. cases of Plur. *digā* is added. Only human beings have nom. plur. in *ērī*. Other living beings use a periphrasis, e.g., *kuḷḷur sakal*, dogs.

Nom.	<i>pitā</i> , } a father	<i>pitārī</i> .
Gen.	<i>pitār</i> .	<i>pitārēr</i>
Loc.	<i>pitāy</i> .	—

The nominative forms *santānē* and *pitārī* are only used before transitive verbs.

(2) Inanimate objects—

Nom. *gāchh*, a tree. Plur. always formed by a periphrasis. *Tumā, gāchh sakal*, trees.

Acc.	<i>gāchh</i> .
Dat.	<i>gāchhēr</i> .
Gen.	<i>gāchhēr</i> .
Loc.	<i>gāchhēr</i> .

III.—Verb—Plural is commonly used instead of *am, are*, except in 3rd person. Past and 2nd person are, *am*, *are* omitted. Third person plural is also called *am* in the same way.

Auxiliary Verb, and Verb + relative—

Present 1.	<i>āchhi</i>	2 ^d <i>achhi</i>
2	<i>achhi</i>	<i>achhi</i>
3.	{ <i>hoy, achhi</i>	<i>achhi</i>
	{ <i>hoy āchhen</i> .	<i>achhen</i>

Negative Verb + relative, *āchhi nā*, *achhi nā*. The verb *āchhi* is used with the prefix *nā* to express a negative.

Imperative Verb and relative, *āchhi*, *āchhi*, *āchhi*.

Past Verb, Relative	<i>āchhi, āchhi, āchhi</i>
Verbal Noun	<i>āchhi, āchhi, āchhi</i>
Imperative	<i>āchhi</i>
1 st Part	<i>āchhi</i>
2 ^d Part	<i>āchhi</i>
Conjunctive Part	<i>āchhi, āchhi</i>
Conjunctive Part	<i>āchhi</i>

Present

1 <i>āchhi, āchhi</i>	2 <i>āchhi (or Sing. āchhi)</i>	3 { <i>hoy, āchhi</i>
		{ Plur. <i>āchhen</i>

Present Participle *āchhi, āchhi, āchhi*, *āchhi*, etc.

Imperative *āchhi, āchhi, āchhi*, *āchhi*, etc.

Past

1 <i>āchhi, āchhi (or Sing. āchhi)</i>	2 <i>āchhi</i>	3 { <i>hoy, āchhi (or Sing. āchhi)</i>
		{ Plur. <i>āchhen</i>

Past Participle *āchhi, āchhi, āchhi*, *āchhi*, etc.

Plur. *āchhi, āchhi, āchhi*, *āchhi*, etc.

Future

1 <i>āchhi, āchhi</i>	2 <i>āchhi</i>	3 { <i>hoy, āchhi (or Sing. āchhi)</i>
		{ Plur. <i>āchhen</i>

Imperative

2 <i>āchhi, āchhi</i>	3 { <i>hoy, āchhi</i>
	{ Plur. <i>āchhen</i>

Termination of other cases—

Acc, Dat.	<i>lē</i> (only in the case of living beings)
Dat.	<i>rā</i> (rare) Inanimate objects take form of Loc.
Instr.	<i>lē</i> (rare), usually <i>kartrīk, digī</i> , etc.
Obl.	<i>hāvē, thāliyā</i> (pron. <i>thēlē</i>), etc.
Loc.	also <i>lē</i> or <i>lē</i> (both number)

Conditional and Habitual—

1	kar'hi, (if) I had done, I used to do.
2	kar'hi
3	{ Sing kar'hi
	{ Plur kar'hien.

Gender—Adjectives do not change for gender.

II—Pronouns—

		(a) PERSONAL						(b) DEMONSTRATIVE	
		1st		2nd		3rd		This	That
		Inferior (disused)	Usual forms	Inferior (disused)	Usual forms	Inferior	Superior		
Sing	Nom	<i>mi</i>	<i>ām</i>	<i>tu</i>	<i>tum</i>	<i>sē</i>	<i>ti</i>	<i>ē, mi</i> <i>thār, thār,</i> etc	<i>ō, umi</i> <i>uhār, chār,</i> etc
	Gen	<i>mōr</i>	<i>āmār</i>	<i>tōi</i>	<i>tōmāi</i>	<i>tāhār, tār</i>	<i>tāhār</i>		
	Loc	<i>mōtē</i>	<i>āmāy</i>	<i>tōtē</i>	<i>tōmāy</i>	<i>tāhūy, tāy</i>	<i>tāhāy</i>		
Plur	Nom	<i>mōrā</i>	<i>āmārā</i>	<i>tōrā</i>	<i>tōmārā</i>	<i>tāhārā, tārā</i>	<i>tāhārā</i>		
	Gen	<i>mōdēr</i>	<i>āmāder</i>	<i>tōdēr</i>	<i>tōmāder</i>	<i>tāhāder, tādēi</i>	<i>tāhāder</i>		

BENGALI SKELETON GRAMMAR.

Contracted forms—

The following are the usual contracted pronunciations of the various forms:—

karibō, pron *kôrô*; *karitē*, *kôritē*; *kariyā*, *kôrô*; *karilām*, *kôrlām*; *kariba*, *korbô*, *karitām*, *kôrlām*, and so on.

The Present Definite, Imperfect, Perfect, and Pluperfect are pronounced as follows:—

Present Definite, *kôrechhi*, etc.; Imperfect, *kôrechhilām*, etc.; Perfect, *kôrechhi*, etc.; Pluperfect, *kôrechhilām*.

Irregular Verbs—

The root *jā*, go, forms its 3rd verbal noun *jān* Past Part *giyā* (pron *giyē*); Past, *gēlām*, etc., Perf, *giyāchhi* (pron *gichhi*), etc.; Plup., *giyāchhilām* (pron. *gēchhilām*), etc. The rest is regular, e.g. Pres Def., *jāitēchhi* (pron *jāchhi*).

The root *āsi* come Pres., (1) *āsi*, (2) *āsia* (pron *ēthō*), (3) (Sing) *āisā* (*ēshē*) or *āē*, (Plur.) *āisēn* (*ēshēn*) or *āsēn*, Past, *āsilā* (*ēlā*) or *āsilām*, Perf *āsiyāchhi* (*ēshēchhi*) or *āsiyāchhi* (*ēyēchhi*) Pres Part., *āsitē* (*āshē*), Past Part., *āsītā* (*ēlā*), Conj. Part., *āitē* (*ēlā*) or *āsitē*.

The root *hai*, be 3rd verbal noun, *hain* Pres (1) *hai*, (2) *hai*, (3) (Sing) *hay*, (Plur) *han*, Pres Def *haitēchhi* (pron *lochhi*), Past, *hailām* (*holām*), Perf *haiyāchhi* (*hōchhi*), Fut, *haiā* (*hobō*).

The roots *dā*, give, and *dā*, take 3rd verbal noun, *dān* Pres (1) *dā*, *dā*, (2) *dā* (*dāō*), (3) (Sing) *dāy*, (Plur) *dēn*; Pres Def., *dāitēchhi* (pron *dichhi*); Past, *dailām*; Perf, *dāyāchhi* (*dichhi*); Fut, *dāā* (*dāō*), Imperat (2) *dēō*, *dāō* (*dāō*), (7) (Sing) *dāul*, *dāul*, (Plur) *dāun*, *dāun*. Cond, *dāitām*; Inf., *dāitē*, Past Part, *dāyā* (*dāyē*), Cond Part., *dāitē*. So on. It has also a Past *lailām*.

Passive—

First verbal noun with root *jā* Thus *karā jāitēchhi* (*jāchhi*), I am being made.

Causal—

Adds *ā* to root Thus *karāitē*, to cause to do. If root ends in vowel, *ōyā* (pron. *ōyā*) is added Thus *dāyāitē* (pron. *dāyāitē*), to cause to give.

(c) RELATIVE	(d) CORRELATIVE	(e) INTERROGATIVE		(f) INDEFINITE		(g) REFLEXIVE AND HONORIFIC	(h) ADJECTIVES
Who.	That.	Masc. fem. who?	Neuter, what?	Masc. fem. anyone	Neuter, anything	Self, Your Honour	
<i>jē, jini, jāhār, jāhār</i> , etc.	<i>ē, tini</i> , etc.	<i>lē, kāhār, lāhār</i> , etc.	<i>li, kāhār, lisēr</i>	<i>lēhā, kāhār o</i> , etc.	<i>lichhu, kichhu</i> , etc.	<i>āpani, āpanār</i> , etc.	<i>ō, this ō, that jē, what ē, that lēn, what? kōnā, any, some</i>

I.—CENTRAL OR STANDARD BENGALI.

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the town of Calcutta and of the Districts of the Twenty-four Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Burdwan by about, in round numbers, 320,000 people, and in the eastern and northern portions of Midnapore, by another 1,506,100. These last two figures are only approximate. In Burdwan, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Burdwan speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,319,586, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and South-Western Bengali, in the Midnapore District, *vide* the remarks on p 96 *post*, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons —

Name of District	Number of speakers
Hooghly	1,013,477
Howrah	708,092
24-Parganas	1,768,960
Calcutta	375,528
Nadia	1,631,413
Murshidabad	1,120,841
Burdwan ?	319,586
Midnapore	1,506,099
TOTAL	8,443,996

The first specimen comes from Calcutta, and is a good example of the high-flown, Sanskritized, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman characters.

Besides the strict letter for letter transliteration of the original, an attempt has been made to illustrate the *sounds* of the words in this and subsequent specimens by an interlinear phonetic transcription, which is printed in italic type.

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read *ore rotundo*, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে-কনিষ্ঠ-পুত্র তাহার
 পিতাকে-কহিল পিতা: বিষয়ের যে অংশ আমার আশ্রয়-
 তাহা আমাকে দিন। তিনিও-উহাদের মধ্যে-তাঁহার অধিক
 বিভাগ করিয়া-দিলেন। হুঁহার অল্প দিন পরেই কনিষ্ঠ-পুত্র
 সমস্ত-এক-করিয়া-এক দূরদেশে-যাওয়া করিল, এবং তথায়
 অপরিসীম আচারে তাহার বিষয় সম্পন্ন করিয়া ফেলিল।
 যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই-দেশে-
 বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং তাহার ভাতার মূদ্র পাত
 হইল। তখন সে সেই দেশের একজন অধিকাংশীর নিকটে
 গিয়া-নিক্ষেপ হইল, তিনি উহাকে মাঝে মূকর চব্বায়ে
 পাঠাইয়া-দিলেন। সে মূকর পালের জোড়-দুই পাশে
 তাহা দ্বারা-আনন্দে উদর পূরন করিত কিন্তু হুঁহ তাহা
 দেখে-দেয় নাই। পরে তাহার চেষ্টা হইলে সে বলিল আমার
 পিতার কৃত যেমন জোগী-ভূত-প্রয়োজনাবিক আশ্রয়-পাইতেছে

২২শা বাণী-প্রবেশ-করিতে অস্বীকৃত ২২শা-গায়ক পিতা-বাহিরে
 আমিয়া-গায়ক-আত্ম-করিতে লাগিলেন। সে পিতা-কে উচ্চ-করিলে
 যে দেখুন পিতা-একজন অস্বী-আমনার মেঘ করিলে, আর
 কখনও-অস্বী-আমনার আত্ম-অবস্থায় করি নাই; তথাপি-
 আমার বন্ধু-বর্গ-কে লইয়া আমোদ-করিতে গেল- অস্বী-কখনও-
 আমাকে একটা-ছাগ ব (ম) প্রদান-করেন নাই; কিন্তু যে ব্যক্তি
 বিনীত-অস্বী-আমনার অস্বী-আম করিয়া-করিলে, অর্থাৎ
 পুত্র-বর্গে আমিয়া উচ্চ-করিত-২২শা-অস্বী-গায়ক গেল- অস্বী-
 বিপুল-ভোগের আয়োজন করিলেন। তিনি গায়ক-করিলেন, পুত্র
 দুই-টি-দিন আমার নিম্নে আচ্ছ-এবং-আমার মা- কিছু আছে
 অস্বী-আমার, কিন্তু আমার-এই-মহাদেবের মৃত-২২শা-করিলে
 আমার দীর্ঘ-২২শা-২২শা-২২শা-করিলে আমার পার্থক্য
 অতএব আমরা যে আনন্দ-মনে আনন্দ-প্রমোদ করিলে ২২শা-ন্যায়॥

[No. 1.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে বনিষ্ঠটা তাহার পিতাকে বহিল পিওঃ বিবয়ের যে অংশ আনার প্রাপ্য তাহা আনাকে দিন। তিনিও উহাদের মধ্যে তাহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্প দিন পরেই বনিষ্ঠ পুত্রটি সমস্ত একত্র করিয়া এক দূর দেশে যাত্রা করিল, এবং তথায় অপরিচিত আচারে তাহার বিদায় অশ্রুচয় করিয়া বেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে বিবসম চরিত্র উপস্থিত হইল, এবং তাহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশের এক জন অধিবাসীর নিবটে গিয়া নিবৃত্ত হইল, তিনি উহাকে নাঠে শূবর চবাইতে পাঠাইয়া দিলেন। সে শূবর পালের ভোজ্য-ভূষী গাইলেও তাহার চারু আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাহাকে কেহ দেয় নাই। পবে তাহার চৈতন্য হইলে সে বহিল আনার পিতার কত বেতন ভোগী ভৃত্য প্রয়োজনাধিক আহাৰ্য্য পাইতেছে আর আমি ক্ষুধায় মর্মেতি। আমি উঠিয়াই আনার পিতার নিকট যাইব, এবং তাহাকে বলিব পিতা আমি ধর্ম বিকল্প আচরণ করিয়া আপনার মনসে পাপী হইয়াছি আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। আমাকে আপনার এক বেতন ভোগী ভৃত্যরূপে নিবৃত্ত করুন। এই বলিয়া সে গাত্ৰোত্তান করিয়া তাহার পিতার নিকট গমন করিল। কিন্তু সে দূরে থাকিতেই তাহার পিতা তাহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করতঃ দৌড় ভরে তাহার সম্মুখপাশে পতিত হইয়া চূদন করিলেন। তখন পুত্র তাহাকে কহিল পিতা আমি ধর্ম বিকল্প আচরণ করিয়া আপনার চন্দে পাপী হইয়াছি। আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিন্তু পিতা তাহার ভৃত্যদিগকে বলিলেন শীঘ্র উৎকৃষ্ট পনিচ্ছদ আনিয়া ইহাকে পবাও এবং ইহার হস্তে অন্ন ও পদদ্বয়ে পাচকা দাও এবং আইন আননা ভোজনাদি করিয়া আমোদ করি। কাবণ আমার এই পুত্রের মৃত্যু হইয়াছিল আমার জীবিত হইয়াছে, ইহাকে হারাইয়াছিলাম আবার পাইয়াছি। তখন সকলে আমোদে প্রবৃত্ত হইল ॥

এ দিকে তাহার জ্যেষ্ঠ পুত্র দৌড় দিয়া, সে যেন আসিয়া বাটীর নিকটবর্তী হইল অগ্নি নৃত্য গীত বাদ্যাদিবধুনি শুনিতে পাইল। এবং এক জন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে সুস্থ শরীরে পুনঃপ্রাপ্ত হইয়াছেন বলিয়া আনন্দোৎসব করিতেছেন। ইহাতে সে ক্রুদ্ধ হইয়া বাটী প্রবেশ করিতে অস্বীকৃত হইলে তাহার পিতা বাহিরে আসিয়া তাহাকে শাস্ত্রনা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এতকাল আমি আপনার সেবা করিতেছি, আর কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই, তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ বনিবার জন্য আপনি কখনও আমাকে একটি ছাগ বৎস প্রদান করেন নাই। কিন্তু যে ব্যবহারের সহবাসে আপনার সম্পত্তি প্রাপ্য করিয়া ফেলিয়াছে, সেই পুত্র যেই আসিয়া উপস্থিত হইল অগ্নি তাহার জন্য আপনি বিপুল ভোজের আয়োজন করিলেন। তিনি তাহাকে বলিলেন পুত্র তুমি চিরদিন আনার নিবট আছ এবং আনার যা কিছু আছে সকলি তোমার, কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আনার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি অতএব আমরা যে আনন্দমনে আমোদ প্রমোদ করিতেছি ইহা স্বাভাবিক ॥

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR 'BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

[The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the educated colloquial style, but it must be remembered that some speakers contract more than others. As it is in the high-flown sanskritised style, a final *a* is represented by *o* instead of *ā*.

In this phonetic transcription, *s* is pronounced as in *this*, *sin*, not as *sh* in *shell*, which is represented by *sh*. The letter *'* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ī* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre*, as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna-ek-vyaktir du-ti puttra chhila. Tanmadhyē kanishṭha-ti tāhār pitā-kē
Kōnō-āh-bēktir du-ti puttrō chhlō. Tōnmaddhē lōnishihō-ti tāhār pitā-kē
 Of a-certain-person two sons were Then among the-younger his father to

kahila, 'pitah, vishayēr yē angśa āmār prāpya, tāhā āmā-kē din.'
kōhilō, 'pitō, bishōyēr jē ōngshō āmār prappō, tāhā āmā-kē din.'
 said, 'father, of-the-property what share of-me is to-be got, that me to be-good-enough-to-give'

Tini-ō ubādēr mādhyē tāhār sampatti vibhāg kariyā dilēn. Ibār alpa din
Tini-ō ubādēr moddhē tāhār shōmpottī bibhāg lōriyā dilēn. Ihār ōlpō din
 He-also of-them among his wealth division having-made gave Of-this a few days

parē-i kanishṭha puttra-ti samasta ekatra kariyā ek dūr dēśē yātrā karila,
pōrē-i lōnishṭhō puttrō-ti shōmōstō ēkōtrō lōriyā āk dūr dēshē jātīā lōrilō,
 after the-younger son the-whole together having-made a distant in-country journey made,

ēvang tathāy aparimīta āchārē tāhār vishay apachay kariyā phēhla.
ēbōng tōlhāy ōpōrimītō āchārē tāhār bishōy ōpōchōy lōriyā phēhlō.
 and there riotous in-conduct his property wasting having-made threw-away

Yakhan sē samasta vyay kariyā phēliyāchhē, takhan sēi dēśē visham
Jōkhōn shē shōmōstō b'ay lōriyā phēlēchhē, tōkhōn shēi dēshē bishōm
 When he the whole expenditure having made threw-away, then that-very in-country a severe

duibhiksha upasthita haila, ēvang tāhār abbāvēr sūtrapāt hailā. Takhan sē
durbhikkhō upōsthitō hoilō, ēbōng tāhār ōbbāvēr shūtrōpāt hoilō. Tōkhōn shē
 famine arrived became, and of-him of want a-result ensued Then he

sēi dēśēr ēk jan adhibāsīr nikatē giyā niyukta haila. Tini ubā-kē
shēi dēshēr āk jōn ōdhibāshīr nikōtē giyā niyuktō hoilō Tini ubā-kē
 that of-country one man of resident near going appointed (to service) became He him

māthē sūkar charāitē pāṭhāiyā-dilēn. Sē sūkar-pālēr bhōjyā-bhushī
māthē shūkōr chōrāitē pāṭhāiyā-dilēn. Shē shūkōr-pālēr bhōjjō-bhushī
 in the held swine to graze sent, He of-the-swine herd food-chaff

pālē-ō tāhār dvārā ānandē udar pūran karita, kintu ubā-ō
pēlē-ō tāhār dārā ānōndē udor pūrōn kōritō, kintu ubā-ō
 even-if-he got-(it) of it by-means with-joy his-belly filling would-have done, but this also

tāhā-kē kēha dēya nāi. Parē tāhār chaitanya hailē sē balila, 'āmār
 tāhā-kē lēhō dēy nāi. Pōrē tāhār choitōnnō hailē shē bolilō, 'āmār
 him-to anyone gave not. Afterwards his senses having become he said, 'my
 pitār kata bētan-bhōgī bhritya prayōjanādhik āhāryya pāitēchhē, ār āmi
 pitār lōtō bēlōm-bhōgī bhrittō prōyōjōnādhik āhāryō pāchhē, ār āmi
 father's how many wages-enjoying servants more than necessary food got, and I
 kshudhāy maritēchhi. Āmi uthiyā-i āmār pitār nikat yāiba, ēvang
 kshudhāy mōrchchī Āmi uthiyā-i āmār pitār nikōt jābō, ēbōng
 of hunger am-dying I having arisen my father's near will-go, and
 tāhā-kē baliba, "pita, āmi dharmma viruddha ācharan kariyā āpanār
 tāhā-kē bolibō, "pitā, āmī dhōrmō biruddhō āchōm lōriyā āpnēr
 him-to I-will say, "father, I virtue against conduct having done of-your-honour
 samakshē pīpī haīyāchhi. Ār āmi āpanār puttra baliyā parichita
 shōmōl lē pāpī hoēchhi. Ār āmī āpnār puttrō boliyā pōrichitō
 in the sight sinner have become. Any more I your-honour's son having said recognised
 haībār upayukta nāi. Āmā-kē āpanār ēk vētan-bhōgī bhritya-rūpē
 hobār upōjuktō nōi. Āmā-kē āpnār āk bēlōm-bhōgī bhrittō-rūpē
 of being worthy am not Me your honour's one wages-enjoying servant-in-the fashion
 niyukta karun." "Ei baliyā sē gātrōttān kariyā tāhār pitār nikat gaman
 niyuktō lōrun." "Ei boliyā shē gātrōttān lōriyā tāhār pitār nikōt gōmōn
 appointed make"" This having said he body-upraising having done his father's near going
 karila. Kintu sē dūrē thāktē-i tāhār pitā tāhā-kē dōkhtē pālēn,
 lōrilō. Kintu shē dūrē thāktē-i tāhār pitā tāhā-kē dōkhtē pālēn,
 did But he at a distance remaining even his father him to see got,
 ēvang druta-padē gaman karatah snēha bhārē tāhār skandhōpari patita
 ēbōng drutō-pōdē gōmōn lōrōtō stēkhō bhōrē tāhār skōndhōpōrī pōltō
 and with running foot going doing affection filled his shoulder on fallon
 haīyā chumban karilēn. Takhan puttra tāhā-kē kabila, 'pitā, āmi
 hoīyā chumbōn lōrilēn. Tōkhōn puttrō tāhā-kē lōhōlō, 'pitā, āmī
 having-become did. Then the son him to said, 'father, I
 dharmma-viruddhācharan kariyā āpanār chakshē pāpī haīyāchhi. Ār āmi
 dhōrmō-biruddhāchōrōn lōriyā āpnār chōkhlē pāpī hoēchhi Ār āmī
 virtue opposed conduct having done your honour's in the sight sinner have-become Any-more I
 āpanār puttra baliyā parichita haībār upayukta nahi.' Kintu pitā
 āpnār puttrō boliyā pōrichitō hobār upōjuktō nōhī.' Kintu pitā
 your honour's son having said recognised of-being worthy am-not ' But the-father
 tāhār bhritya-diga-kō balilēn, 'śighra utkrishtha parichchhad āniyā ihā-kē
 tāhār bhrittō-digō-kē bolilēn, 'shighrō utkrishhō pōrichchhōd āniyā ihā-kē
 his servants-to said, 'quickly excellent clothing having-brought this (person)
 parāō, ēvang ihār hastē angurī ō pada-dvayē pādūkā dāō, ēvang āisa,
 pōrāō, ēbōng ihār hōstē ānggurī ō pōdō-dōyē pādūkā dāō, ēbōng ēshō,
 put-on, and his on hand a ring and on-(his)-pair of feet shoes give, and come,
 āmarā bhōjanādi kariyā āmōd kari. Kāran āmār ēi puttrēr mrityu
 āmōrā bhōjōnādi lōriyā āmōd kōrī. Kārōn āmār ēi puttrēr mrityu
 let-us eating etcetera having done rejoicing do. Because my this soo's death
 Boogali.

haiyāchhila, āvār jīvita haiyāchhē; thā-kē hārāyachhila, pāiyachhi
hoēchhilo, āhār jībitō hoēchhē; thā-kē hārāchhilām, pāyēchhi
 had-taken-place, again alive he has become; that (person) I have done,

Takhan sakalē āmōdē pravritta haina
Tōkhōn shōkōlē āmōdē prōbittō haina.
 Then they all in rejoicing, engaged became

Ē-dikē tāhār jyēshtha puttra lēhtrē chhila Sē yūman āsiyā
Ē-dikē tāhār jyēshthō puttrō lēhtrē chhilo. Sē jūmōn āshiyā
 In-the-direction his eldest son he the eldest was He as having come

bāfir nikat-vantti haina, amān-i nritya gita vōdyādir dhvani funitō pālā.
bāfir nikōf-bōntti haina, amān-i nritya gītō vadīyādir dhvani chhūtō pālō
 the-honour's near-being became, as soon as the song of the dance was heard

Ēvang ēk jan bhritya-kē dukiyā jigg'asā karila, 'ēi ekhal
Ēbōng āk jōn bhrityā-kē dukiyā jigg'asā lōrilo, 'ēi ekhāl
 And one man servant's sake, he was troubled, 'tis a trial

vyāparēr artha ki? Sē uttar karila, 'āpanār bhrātā āsiyāchhēn
b'āpārēr ōrthō ki? Sē uttor lōrilo, 'āpanār bhrātā āshēchhēn
 business's meaning what? He answer made, 'your brother has come

ō āpanār pitā uhi-kē nu-apādī sustha-āmarō punah-prāptā
ō āpnār pita uhi-kē nu-āpādī sustha-āmarō punō-prāp'ō
 and your-honour's father from the city he has come back to his home

haiyāchhēn haiyā āmandōtsav karitēchhēn. Itāto sē kruddha haiyā
hoēchhēn haiyā āmāndōtsāv karitēchhēn. Itāto sē kruddhō haiyē
 he-has been saying (to himself) rejoicing he had

bāti pravēs karitē a-svikrita hain, tāhār pitā bāhir āsiyā
bāti prōvēsh karitē aśhēkrito hain, tāhār pita bāhīr āshiyā
 the house entrance to make not approved he is father came to living-room

tāhā-kē sāntvanū karitē lāgilēn. Se pitā-kē uttar karila yē, 'dēkhun,
tāhā-kē shāntōnū kōritē lagilēn. Sē pitā-kē uttor lōrilo jē, 'dēkhun,
 him to remonstrance to do began He the father to answer made that, 'look,

pitā, ēta-kāl āmi āpanār sevā karitēchhi, ār kakhān-i āmi
pitā, ātō-kāl āmī āpnār shēbā lōrēchhi, ār kōkhōn-i āmī
 father, so long time I your honour's service am doing, and ever even I

āpanār ājñā avahēlā kari nāi, tathāpi āmār bandhu-varga-kē
āpnār āgg'ā ōbōhēlā kōrī nāi, tathāpi āmār bōndhu-bōrgō-kē
 your-honour's order disobedience made not, nevertheless my friend-multrude

laiyā āmōd karibār janya āpani kakhān-ō āmā-kē ēk-ti
niyā āmōd kōribār jōnn'ō āpnī kōkhōn-ō āmā-kē ēk-ti
 taking rejoicing of-doing for-the sake your-honour ever-also me-to a-sing

chhāga-vatsa pradān karēn nāi. Kintu yē bār-vanitā saha-bāsē āpanār
chhāgō-bōtshō prōdān lōrēn nāi. Kintu jē bār-bōnitā shōhō-bāsē āpnār
 goat-kid presentation made not. But who harlots in-company your-honour's

sampatti grās kariyā phēliyāchhē, sēi puttra, yēi āsiyā
shōmpōtī grāsh kōriyā phēlēchhē, shēi puttrō, jēi āshiyē
 property devouring having-done has thrown away, that son when having-come

upasthita	haila,	aman-i	tāhār	janya	āpani	vipula	bhōjēr	āyōjan
<i>upōsthitō</i>	<i>hailō,</i>	<i>āmōn-i</i>	<i>tāhār</i>	<i>jōnnō</i>	<i>āpnī</i>	<i>bīpulō</i>	<i>bhōjēr</i>	<i>āyōjōn</i>
arrived	he-became,	then even	of-him	for-the sake	your-honour	a-great	feeding's	preparation
karilēn.'	Tini	tāhā-kē	balilēn,	'puttra,	tumi	chira-din	āmār	nikat
<i>kōrilēn.'</i>	<i>Tinī</i>	<i>tāhā-kē</i>	<i>bolilēn,</i>	<i>'puttrō,</i>	<i>tumī</i>	<i>chirō-din</i>	<i>āmār</i>	<i>nikōt</i>
made'	He	him to	said,	'son,	thou	(for) a-long-time	of-me	near
āchha,	ēvang	āmār	yā	kichhu	āchhē	sakal-i	tōmār.	Kintu
<i>āchhō,</i>	<i>ēbōng</i>	<i>āmār</i>	<i>jā</i>	<i>kichhu</i>	<i>āchhē</i>	<i>shōkōl-i</i>	<i>tōmār.</i>	<i>Kintu</i>
art,	and	my	what	any-thing	is	all even	'is thine.	But
tōmār	ēi	sahōdarēr	mrityu	haiyāchhila,	āvār	jīvita	haiyāchhē;	
<i>tōmār</i>	<i>ēi</i>	<i>shōhōdōrēr</i>	<i>mrittu</i>	<i>hoēchhilo,</i>	<i>āvār</i>	<i>jīvitō</i>	<i>hoēchhē;</i>	
the	this	own brother's	death	had taken place,	again	alive	he-has-become,	
ihā-kē	hāiyāchhulām,	āvār	pāyāchhi,	ata-ēva	yē	ānanda-manē		
<i>ihā-kē</i>	<i>hāiyāchhulām,</i>	<i>āvār</i>	<i>pāyāchhi,</i>	<i>ōlōēbō</i>	<i>jē</i>	<i>ānōndō-mōnē</i>		
this-(person)	I-had done,	again	I-have found,	therefore	that	in-joy-mind		
āmōd	pramōd	karitēchhu	ihā	nyāyya.'				
<i>āmōd</i>	<i>prāmōd</i>	<i>kōrchchhu</i>	<i>ihā</i>	<i>n'yājō.'</i>				
rejoicing	joyfulness,	I-do	this	(is)-just.'				

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in *ē*, instead of *a*. Thus *ditē*, for *dita*.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

এক জনের চাই ছেলে লে। তাদের যে ছোট, সে তার বাপকে বলে, বাবা, আমার ভাগে যা পড়ে তা আনবে দাও। বাপ তার বিষয় আশয় তাদের মধ্যে বেঁটে দিলে। দিন বতক পবে ছোট ছেলে তার সমস্ত ছিনিস পতন নিয়ে দূর দেশে চলে গেল, সেখানে বদদেবালি করে সমস্ত উড়িয়ে দিলে। যখন তার সব গেল, তখন সে দেশে ভারি অদাল এল, সেও বটে পড়ে গেল। তখন সে সেই দেশের একজন লোকের কাছে গিয়ে ছুট্জো, আর সে তাই তার সোব চনাতে নাঠে পাঠালে। সোরের খাবার ভুসি দে নিজের পেট ভরাতে গার্ধেও সে বেঁটে বেত, কিন্তু তাও কেউ তাই দেয় নি। যখন তার হুঁস হল, তখন সে বলতে লাগল, আমার বাপের বত মাইনের চাবন ফেলে ছড়িয়ে ভাত খাচ্ছে, আর আমি কিনা না খেতে পেয়ে মারা যাচ্ছি। আমি বাবার কাছে নাই আর তাঁকে বলিগে, বাবা, আমি পর্নেশ্বরের আর তোমার কাছে অপরাধ বরিচি, তোমার ছেলে বলে পবিচয় দেবার যুগি নই, তুমি আনাকে তোমার একজন মাইনের চাবনের মত রাখ। এই বলে সে তার বাপের কাছে গেল। কিন্তু সে অনেক তফাতে থাকতেই তার বাপ তাই দেখতে পেয়ে নেহে ছুটে গেল আর তার গলা জড়িয়ে চুনো খেলে। তখন ছেলে বলে, বাবা, আমি পর্নেশ্বরের আর তোমার কাছে অপরাধ বরিচি, আর তোমার ছেলে বলে পবিচয় দেবার যুগি নই। কিন্তু বাপ চাকরদের বলে, ভাল ভাল বাপড নিয়ে আয় আর ওকে পবিচয় দে, ওর হাতে একটা আংটা দে, আর পায়ে ছতো দে, আমবা খাই দাই আর আনোদ কনি। আনাব এ ছেলে মরে আবার বেঁচেছে, একে হাবিয়ে পেয়েছি। তারপর তারা আনোদ আহ্লাদ বর্তে লাগল ॥

এতদগ বড ভাই নাঠে ছেল। যখন সে বাড়ীর কাছে এল, তখন নাচ গাওনা শুনতে পেল। একজন চাবনকে ডেবে জিগ্গেস্ বর্জে ব্যাওবা খানা কি? সে বলে, তোমার ভাই এসেছে; তাকে ভালয় ভালয় দিবে পেয়ে তোমার বাবা ভোজ দিয়েছে। সে বাগ কবে ভিতবে গেল না। তার বাপ বেবিষে এসে তাই পাঁজাপাঁড়ি বর্তে লাগল। সে বাপকে উত্তর কর্লে, দেখ, এত বৎসব ধবে আমি তোমার স্যাবা কল্লুম, আর কখন তোমার বখা অমান্ত বিনি, তবু তুমি আমাকে কখন একটা ছাগল ছানাও দেও নি যে, আমি বন্ধুবান্ধব নিয়ে একটু আনোদ বরি। কিন্তু বাঁডবাজি কবে তোমার সর্বস্ব উড়িয়ে দিয়ে যেই তোমার এই ছেলে দিবে এল, অমনি তুমি তার জন্তে এক ভোজ দিলে। সে তাকে বলে, তুমি বাবা আমার কাছে বরাবরই আছ, আমার যা সব তোমারই। আমবা যে আনোদ আহ্লাদ কর্ছি তাই ঠিক হচ্ছে, তোমার এ ভাই মরে আবার বেঁচেছে, একে হাবিয়ে পেয়েছি ॥

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēk janēr dui chhēlē chhēla. Tādēr jē chhōta, sē tār
One man-of two sons were. Them-(of) who younger, he his
 bāp-kē ballē, 'bābā āmār bhāgē jā parē, tā āmā-kē dāō'
father-(to) said, 'father my share whatever falls, that to-me give'
 Bāp tār bishay-āsāy tādēr madh'e bēṭṭē-dilē. Din-katak parē chhōta
Father his property them between divided. A-few-days after younger
 chhēlē tār samasta jinis-pattar niyē dūr dēśē chalē-gēla; sēkhānē
son his all property taking distant country-to went-away; there
 badphēyāli karē samasta uriyē-dilē. Jakhan tār sab gēla, takhan
profligacy doing all wasted. When his all was-gone, then
 sē dēśē bhārī akāl ēla; sē-ō kashṭē parē-gēla. Takhan
in-that country great famine occurred; he-too in-difficulty fell Then
 sē sēi dēśēr ēkjan lōkēr kāchhē giyē-jutlō; ār sē tā-kē tār sōr
he that country-of one man to went; and he him his swine
 bharātē māthē pāṭhālē. Sōrēr khābār bhūshi-dē nijēr pēṭ
graze-to field-to sent. Swine's food husks-with his-own stomach
 bharātē-pārllē-ō sē bēchē-jēta, kintu tā-ō kēu tā-kē
even-if-he-had-been-able-to-fill he could-have-done-well, but that-too any-one him.
 dēya-ni. Jakhan tār hūs hala, takhan sē baltē-lāgla, 'āmār bāpēr
gave-not When his senses came-back, then he said, 'my father's
 kata miānēr-ohākar phēlē-chhāriyē bhāt khāchhē, ār āmi-kinā
how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I
 nā khētē-pēyē mārā jāchchi. Āmi bābār kāchhē jāi ār tā-kē bahgē,
by-not eating am-dying. I father's near shall-go and him shall-tell,
 "bābā āmi Parmēs'arēr ār tōmār kāchhē aparādh karichi, tōmār
'father I God-of and thy near offence have-committed, thy
 chhēlē balē parichay-dēbār jugg'i nāi; tumi āmā-kē tōmār ēkjan
son as to-be-known fit I-am-not; thou me thy one
 mājēr chākarēr mata rākha." Ēi balē sē tār bāpēr kāchhē gēla.
of-paid servants like keep." This saying he his father to went.
 Kintu sē anēk taphātē thāktē-i tār bāp tā-kē dēkhtē-pēyē
But he far distance remaining-even his father him seeing

The next specimen has been prepared by Mahāmahōpadhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final *a* as *o*, not as *ō*. We see also numerous instances of the dropping of an aspirate, as in *dēl:ē*. having seen, for *dēl hiyō*, and *u!i*, let me arise, for *u!hi*.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT

(HOWRAH DISTRICT)

সোন লোকের ছুটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বলে, বাবা, আমার ভাগে বিষয়ের যা গড়ে তা আনায়ে দিন। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। অল্প দিন পরে ছোট ছেলে তার অংশের সব বিষয় এক হুবে চড় করে নিয়ে দূর দেশে চলে গেল, আর সেখানে বদ-খেবালি করে সর্বদা উড়িয়ে দিলে। যখন তার সব খবর হয়ে গেল তখন সে দেশে ভয়ানক আকাল হল। তাতে তার অচল হয়ে পড়ল। তখন সে সেই দেশের এক জন লোভের বাচে গিয়ে ছুটল। সে তাকে আপনার নাটে শোর চপাতে পাটালে। তখন সে শোরের খাবার খোঁসা দিয়েও পেট পোরাতে পাল্লে খুসী হত, কিন্তু তাও তাতে শেউ দিলে নেই। পরে যখন তার হুঁস হল তখন সে মনে মনে বলে, আমার বাপের বত মাইনে-করা চাকর দরবারের চেয়ে বেশী গোবাক পাচ্ছে, আর আমি পেটের জ্বালায় মারা যাচ্ছি! আমি উঠি, বাপা শাচে যাই, আর তাঁকে বলি, বাবা, আমি আপনার সান্নে ভগবানের কাছে পাপ কবিচি; আমি আর আপনার ছেলে বল্‌বাব যোগ্য নই, আনাকে আপনার এক জন মাইনে-করা চাকরের মত করে রাখুন। তার পর সে উঠে তার বাপের বাচে চড়ে এল। দূর থেকে তার বাপ তাকে দেখতে পেলে, দেকে তার দয়া হল, আর সে দৌড়ে গিয়ে তার ছেদের গলা জড়িয়ে ধরে চুম খেলে। তখন ছেলে বলে, বাবা, আমি আপনার সান্নে ভগবানের কাছে পাপ কবিচি, আমি আর আপনার ছেলে বল্‌বাব যোগ্য নই। কিন্তু তার বাপ চাকরদের বলে, সব চেয়ে ভাল পোবাক এনে একে পরিবে দে, এর হাতে একটি আড়ি ও পায়ে ছুত পরিবে দে, আর আয় আনরা খাওয়া-দাওয়া ও আমোদ-আলাদ করি; কারণ আমার এ ছেলে মরে গেছল, এখন আবার বেঁচেচে, একে হাবিয়ে ছিলুগ, এখন একে ফিরে পেয়িচি। তার পর তারা আমোদ-আলাদ বসন্ত লাগল।

তখন তার বড় ছেলে নাটে ছিল। মাট থেকে যখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাঁচনা হচ্ছে শুনতে পেলে। তখন সে এক জন চাকরকে ডেকে জিহা কল্লে, এ সব হচ্ছে কেন? চাকর বলে, আপনার ভাই ফিরে এসেছেন, তাঁকে ভালয় ভালয় ফিরে পেয়েছেন বলে আপনার বাপ একটা ভোজ দিচ্ছেন। এই শুনে সে রেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, ও তাতে সাধা-সাধি কল্লে। তখন সে বাপকে উত্তর কল্লে, দেখুন, আমি এত বছর ধরে আপনার বর্স-বাজ কল্লে, ও কখনই আপনার আক্ষে লজন করি নেই; তবু আপনি কখন আমাকে একটি চাগল-ডেনাও দেন নেই যে আমার বন্ধুদের সঙ্গে আমোদ করি, কিন্তু আপনার যে ছেলে বেশে নিয়ে আপনার বিষয় উড়িয়ে দেচে, সে ফিরে আস্‌বামাত্র আপনি তার জন্যে ভোজ দিচ্ছেন। তখন তার বাপ বলে, বাচ্চা, তুমি সর্বদাই আমার কাছে আচ, আর আমার যা কিছু আছে তা সবই তোমার, কিন্তু তোমার এই ভাই মরে গেছল, এখন আবার বেঁচেচে, একে হাবিয়ে ছিলুগ, এখন একে ফিরে পেয়িচি, এ জন্যে আমাদের খুসী হওয়া ও আমোদ-আলাদ করা উচিত।

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT

(HOWRAH DISTRICT.)

[In the phonetic transcription pronounce *ā* as the *a* in *hat*; *e* as the *e* in *set*; *ē* as the *é* in the French *été*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voire* compared with *voir*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna lōkēr du-ti chhēlē chhūia lādēr madh'e chhōṭa-ṭi tāi bāp-kē
Kono lokeṛ du-ti chhele chhilo Tāder moddhe chhoṭo-ti tāi bāp-ke
 ballē, 'Bābā āmār bhāgē viśhayēr jā parē tā āmā-kē dīn.' Tātē sē tār
bolle, 'Bābā āmār bhāge viśhōēer jā pōrē tā āmā-ke dīn.' Tāte shē tār
 viśhay tādikē bhāg karē dilē Alpa dīn parē chhōṭa chhēlē tār
bishōē tādike bhāg kore dile Ōlpo dīn pōre chhoṭo chhele tār
 angśēr sar viśhay ēkattarē jāra karē niyē dūi dēśē chalē gēla, ār sēkhānē
ōnsher shōb bishōē ākottore jōo kore niye dūi, deshe chole gālo, ār shekhāne
 bad-khēyāli karē sarvvas'a uriyē dilē Jakhan tār sab kharach hayē gēla
bōd-kheāli kore shōrboshsho urye dile Jōkhon tār shōb khōroch hoye gālo
 takhan sē dēśē bhayānak ākāl hala lātē tār achal hayē parla. Takhan
tōkhon shē deshe bhōēānok ākāl ho'lo. Tāte tāi ōchōl hoye po'lo Tōkhon
 sē sēi dēśēr ēk jan lokēi kāchē giyē juṭla Sē tā-kē āpanāi mātē
shē shei desher āk jon lokeṛ kāche giye juṭlo. Shē tā-ke āpnār mātē
 śōr charātē pātālē Takhan sē śōrēr khābāi khosā diyē-ō pēt porātē
shor chōrāte pāṭāle. Tōkhon shē shorer khābār khoshā diye-ō pēṭ porāte
 pālī khushi hata kintu tā-ō tā-kē kēu dilē nei Parē jakhan tār hūś
pālī khushi hoto, kintu tā-ō tā-ke kēu dile nei. Pōre jōkhon tār hūsh
 hala takhan sē manē manē ballē, 'Āmār bāpēr kata māinē-karā
holo tōkhon shē mone mone bollē, 'Āmār bāper koto māine-korā
 chākar dārkārēr chēyē bēśi khōrāk pāchchē, ār āmi pētēi jālāy mārā
chākor dōrkārer cheye beshi khōrāk pāchche ār āmi petēi jālāē mārā
 jāchchi! Āmi uṭi bābār kāchē jāi. ār tākē bali, 'Bābā, āmi āpanār
jāchchi! Āmi uṭi bābār kāche jāi, ār tāke bali, 'Bābā, āmi āpnār
 sāmne Bhagavānēi kāchē pāp karichi; āmi ār āpanār chhēlē balbāi jōg'a nāi.
shāmne Bhōgobāner kāche pāp kōrichi; āmi ār āpnār chhele bōlbār jōggo noi;
 āmā-kē āpanār ēk jan māinē-karā chākarēr mata karē rākhun Tār pai
āmā-ke āpnār āk jon māine-korā chākorer moto kore rākhun.' Tār pōi
 sē uṭē tār bāpēr kāchē chalē ēla. Dūr thēkē tār bāp tā-kē dēktē
shē uṭe tāi bāper kāche chole elo. Dūr theke tār bāp tā-ke dekte

pêlē, dēkē tār dayā hala, ār sē daunē gīyē tār chhēlē galā jariyē dharē
pele, deke tar dōcā holo, ar shē dourē gīye tar chheler gālā jorye dhore
 chum khēlē Takhan chhēlē ballē, 'Bābā, āmī āpanār sāmne Bhagavānēr
chum khele Tōkhon chhele bolle, 'Bābā, āmī āpnār shāmnē Bhōgobāner
 kachē pāp karichī, āmī ār āpanāi chhēlē balbār jōg'a nai' Kintu
kāche pāp korichī; āmī ār āpnār chhele bōlbār joggo noi' Kintu
 tār bāp chākardēr ballē, 'Sab chēyē bhāla pōshāk ēnē
tār bāp chākorder bolle, 'Shōb cheye (than) bhālo poshāk ene (having brought)
 ē-kē pariye dē, er hātē ēk-tī āngtī ō pāyē juta pariye dē, āi
e-ke porye de, er (his) hāte ek-tī āntī ō pāe juto porye de, āi
 āy amārā khōyā-dāyā ō āmōd-āllād kari, kāran āmāi ē chhēlē 'marē
āe āmāi khātcā-dātcā ō āmod-āllād kori, kāron āmār ē chhele more
 gēchhla ēkhan abāi hēchēchē, ē-kē hāiyē chhulūm, ēkhan ē-kē phirē
gechhlo, akhon ābāi bēcheche; e-ke hāiye chhulūm, akhon e-ke phire
 pēyichī. Tār par tārā āmōd-āllād kattē lāgla
peyichī. Tār pōr tārā āmod-āllād kotte lāglo

Takhan tāi bara chhēlē mātē chhūla. Māt thēkē jakhan sē bārīr
Tōkhon tāi bōro chhele māte chhūlo Māt theke jōkhon shē bārīr
 kache ēla bāritē nāch ō gān-bājnā hachchē śuntē pēlē. Takhan sē
kāche elo bārite nāch ō gān-bājnā hochche shunte pele Tōkhon shē
 ek jan chāka-kē dēkē jiggēsā kallē, 'E sab hachchē kēna?' Chākar
ek jon chālō-ke deke jiggeshā kolle, 'E shōb hochche kēno?' Chākor
 bolle, 'Āpanār bhāi phirē ēsēchēn; tāt-kē bhālay-bhālay phirē pēyēchēn
bolle, 'Āpnār bhāi phire eshechen; tāt-ke bhāloē-bhāloē phire peyechen
 bātē āpanāi bāp ēk-tā bhōj dichehēn' Eī śunē sē rēgē gēla, ār
bole āpnār bāp ek-tā bhōj dichechen' Eī shunc shē rege gēlo, ar
 hārīr bhētai dhuktē chāilē nei. Tātē tār bāp bēriyē ēlo, ō tākē sādha-
bārī bhētor dhukte chāile nei. Tāte tār bāp berye elo, ō tāke shādhā-
 sadhi kallē Takhan sē bāp-kē uttai kallē, 'Dēkhun, āmī ēta bachar
shādhī kolle Tōkhon shē bāp-ke uttor kolle, 'Dekhun, āmī ēto bachor
 dharē āpanār karmma-kāi kachchī, ō kakhana-i āpanār ājūē lānglan kari
dhore āpnār kōrmo-kāj hochchi, ō lōkhono-i āpnār āggē lōnghon kori
 nei, tabu āpani kakhana āmā-kē ēk-tī chhāgal-chhēnā-ō dēn nei jē āmār
nei, tobu āpni lōkhono āmā-ke ek-tī chhāgol-chhānā-ō dān nei je āmār
 bandhudēr sangē āmōd kari, kintu āpanār jē chhēlē bēs'ē miyē
bandhuder shōnge āmod kori; kintu āpnār jē chhele beshshe miye
 āpanāi vishay miyē dēchē, sē phirē āsbā-mātra āpani tāi jan'ē bhōj
āpnār bishōē miye deche, shē phire āshbā-mātro āpni tār jonne bhōj
 dichehēn. Takhan tār bāp ballē, 'Bāchhā, tumi sarvādā-i' āmār kachē
dichohen. Tōkhon tār bāp bolle, 'Bāchhā, tumi shōrbodā-i āmār kāche
 ācha, ār āmār jā kichu āchē tā sab-i tōmār, kintu tōmār ēi bhāi
ācho, ar āmār jā kichu āche tā shōb-i, tomār, kintu tomār ei bhāi

marē gēchhla, ēkhan ābār bēchēchē, ē-kē hāriyē chhilum, ēkhan ē-kē
 more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e ke
 phirē pēyichī, ē-janē āmādēr khūsī haōyā ō āmōd-āllād karā uchit.
 phire peyichī, e-jonne āmāder khushi hōwā ō āmod-āllād kōrā uchit.

The two following specimens have also been furnished by the same gentleman. They are songs by the poet Rām-prasād, and are very popular in Howrah and the neighbouring districts. The style is contracted as is usual in poetry. It has not been thought necessary to give a phonetic transliteration.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BILĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT)

মাযের এম্মি বিচার বটে ।
 যে জন দ্বিভাষি দর্গা বলে, তারি কপালে বিপদ বটে ।
 তহুয়েতে আরজি দায়ে, মা, দাঁড়িয়ে আছি করপুটে—
 হবে আদালত শুনানি হবে, মা, নিস্তার পাব এ সদাটে ।
 দণ্ডাল-জবাব কব্ব কি, মা, বুজি নাইকো আনার বটে—
 ও মা, ভবসা কেবল শিব বাব, এক্য বেদাগমে রটে ।
 প্রসাদ বলে শমন ভয়ে, মা, ইচ্ছে হয় বে পালাই ছুটে—
 যেন অস্তিম বলে দর্গা বলে প্রাণ ত্যজি জাহ্নবীর তটে ॥

TRANSLITERATION AND TRANSLATION.

Māyēr	ēmmi	bichāi	batē		
<i>Of (my-)mother</i>	<i>such</i>	<i>justice</i>	<i>is-indeed</i>		
lō-jan	dibī-mī	Durgā	balē,	tū-i	kapālē
<i>The-man who</i>	<i>day-(and-)might</i>	<i>Durgā</i>	<i>says,</i>	<i>(it-is-)his-veryly</i>	<i>lot-to (-that)</i>
				bipad	ghatē
				<i>danger</i>	<i>happens</i>
Huqūcētē	ārṇi	diyē,	mā,	dāriyē	āchhi
<i>To the Presence</i>	<i>plaint</i>	<i>having-presented,</i>	<i>mother,</i>	<i>standing</i>	<i>am-I</i>
				kara-putē	
				<i>with-folded hands.</i>	
Kāhē	ādālat-sunāni	habē,	mā,	nistār	pāba
<i>On-what-day</i>	<i>the-court's-hearing</i>	<i>will-be,</i>	<i>mother,</i>	<i>release</i>	<i>shall-I-get</i>
				ō	sankatē.
				<i>this</i>	<i>strait-from</i>
Sōyāl (sawāl)-jabāb	karba	ki,	mā,	buddhi	
<i>Argument-(and-)reply</i>	<i>I-shall-make</i>	<i>what,</i>	<i>(my-)mother,</i>	<i>intelligence</i>	
	nāikō	āmār	ghatē.		
	<i>there-is-not</i>	<i>my</i>	<i>gār(1.c, belly)-in (i.e., in me).</i>		
Ō	mā,	bhīrasā	kēbal	Śiba-bāk'a,	aiṇ'a
<i>Oh</i>	<i>mother,</i>	<i>(my-)hope</i>	<i>only(-is)</i>	<i>Śiva's-word,</i>	<i>agreement (-whereof)</i>
				bēdāgamē	ratē.
				<i>in-Pēda-(and-)Āgama</i>	<i>is-declared</i>

Prasād	balē	śaman	bhayē,	mā,	ichebhā	hay
<i>Prasād</i>	<i>says</i>	<i>(of-) Death</i>	<i>by-reason-of-fear,</i>	<i>mother,</i>	<i>(my-)wish</i>	<i>is</i>
				jē	pālā	chhutē
				<i>that</i>	<i>I-fly</i>	<i>running.</i>
Jēna	antim	kālē	Durgā	balē	prān	
<i>See-that</i>	<i>the-last</i>	<i>time(moment)-in</i>	<i>Durgā</i>	<i>saying</i>	<i>life</i>	
			Vajī	Jāhnabīr	tatē.	
			<i>I-(may)-quit</i>	<i>on-Jahnabī's</i>	<i>banks.</i>	

FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Durgā (thy name) day and night. I have filed my plaint (in thy court, before thee) my mother, and here do I stand with joined palms (praying for justice). When wilt thou hear my case and relieve me from my misfortune? How can I argue my case? I have no intelligence in me; but my only hope is the word of Śiva—which also agrees with what the Vedas and the Āgamas say (*i.e.*, that Durgā will listen to prayer and grant relief). Prasād says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou ordain that I shall die on the banks of the Jāhnabī (Ganges) uttering the name of Durgā in the last moment, (and so by attaining salvation be beyond the reach of the God of Death)

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT)

বল মা তারা, দাঁড়াই কোথা ?
আমার কেহ নাই, শঙ্করি, হেথা ।
মার সোহাগে বাপের আদর, এ দৃষ্টান্ত যথা তথা—
যে বাপ বিমাতাবে শিরে ধরে, এমন বাপের ভবসা ব্যথা ।
তুগি না কবিলে কৃপা, যাব কি বিমাতা যথা—
যদি বিমাতা আমায় কবেন কোলে, দূবে যাবে মনের ব্যথা ।
প্রসাদ বলে, এই কথা, বেদাগমে আছে গাঁথা ।
ও মা, যে জন ভোগাব নাগ করে, মা. তার কপালে ঝুলি কাঁথা ॥

TRANSLITERATION AND TRANSLATION.

Bal,	mā	Tārā,	dāṛāi	kōthā ?
<i>Say,</i>	<i>mother</i>	<i>Tārā,</i>	<i>stand-I(-shall)</i>	<i>where ?</i>
Amār	kēha	nāi,	Śankari,	hēthā
<i>Of-mine</i>	<i>any-one</i>	<i>(there)-is-not,</i>	<i>Śankari,</i>	<i>here</i>

Mār				sōhāgē				bāpēr
Mother's				husband's-affection(-for-her)-from				(is-)father's
	ādar,			ē				drishtānta
endearment-(for-the-child),				this				case (-occurs)
				jathā-tathā.				
				where-there (i e., in most places).				
Jē bāp				himātārē		śirē	dharē,	ēman
The-father-who				(one's-) step-mother		(his-)head-on	holds,	such
				bāpēr		bharasā		brithā.
				father-from		hope(-of-affection-to-get)		(is-)useless
Tumī	nā	karilē	kupā,	jāba kī		himātā		jathā ?
Thou	not	doing	kindness,	shall-I-go		(my-) step-mother		where (is) ?
Jadh		himātā	āmāy	karēn		kolē,	dūrē	jābē
If	(my-) step-mother		me	takes		(her-)lap-on,	distance-to	will-go
							manēr	b'athā
								mind's troubles.
Prasād	balē,	ē	kathā,		bēdāgamē		āchhē	gāthā.
Prasād	says,	this	lesson,		in-Vēdas-(and)-Āgamas		is	wreathed
Ō	mā,	jē-jan	tōmār	nām	karē,	mā,	tār	kapālē
Oh	mother,	the-man-who	thy	name	utters,	mother,	his	lot-to
			jhuli				kāthā.	
								(falls-)a-wallet(-to-carry-alms-in) -(and-)a-patch-work-wrap-of-old-rags.

FREE TRANSLATION OF THE FOREGOING.

Say (oh say) my mother Tārī, where shall I take my stand? I have none (to look up to) here, O Śankari. It is commonly seen that where the father dotes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If thou dost not bestow thy kindness (on me), shall I go to my step-mother (Gangā, whom Śiva holds on his head)? If my step-mother takes me up in her lap (i.e., if I die on the banks of the Ganges) all the troubles of my mind will be gone (i.e., I shall attain salvation). Prasād says that the Vēdas and the Āgamas declare this, (viz., that whoever dies on the banks of the Ganges attains Salvation). But, O my mother, he who is thy worshipper, obtaineth the mendicant's wallet and old rags (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Mahāmahōpadhyāya Mahēśa Chandra Nyāyaratna, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that contraction is carried to an extreme, and that the vowel *a* more often sounds as a short *ō* than as anything else. The transcription is phonetic.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

এক জনের ছটি মেয়ে বো। তাদের মধ্যে ছোটটি তার বাপের সঙ্গে, বাবা, আনার ভাগে
বিসয়ের বা পাডে তা আনাকে মাথা। তাই সে তার বিষয়-আশিষ্য ভাগ করে নিয়ে। দিন কতক
পলে ছোটটি মেয়ে বা মেয়ে সব অবস্থায় শুভ করে নে দুই মেয়ে চলে গেল, আর মেয়েকে বদ-বেরি
বলে সবসময় উড়িয়ে দিলে। ত্যাখন তার প্রতিপাতি সব কুসংস্কারে মেয়ে ত্যাখন সে মেয়ে, বড় আশা হয়।
তাতে তার পেট চলা তার হয়ে পড়ল। ত্যাখন সে মেয়ে মেয়ে সে জন মোহের কাছে গিয়েছিল।
সে তাকে আপনায় মাটে শোণ চমকে পাড়িয়ে। ত্যাখন সে মেয়েকে বাপের চোখা দিলেও পেট পোষাতে
পায়ে বহুতে দেত, বিদ্ব তাও তাই দেত দিয়ে দেই। পরে ত্যাখন তার চাঁদ হোম ত্যাখন সে জন
মনে বসে, আনার বাপের পত মাঠেনে-না চানব স্যাম বড়া পত পাতক, আর আমি হি না এনে
পোটের ঢালান মজি। আমি উঠি, বাবা কাছে ঘাই, ও তাই বদি, বাবা, আমি তোমার কন্যকে ভগ্নমানের
বাচে অশ্রম করিচি, আমি আ তোমার মেয়ে বদ্যে দুগ্গি নই। আনাতে সে মাং এক জন মাইনে-
ববা চানবের পত বলে বাবা। তার পর সে উটে তার বাপের কাছে চলে এল। দুই থেকে তার বাপ
তাকে দেবুতে গেলে, দেখে তার লম্বা হয়, আর সে হুতে গিয়ে মেয়ের মা সন্তুষ্ট হয়ে চুম গেল। ত্যাখন
ছেলে বাপকে বলে, বাবা, আমি তোমার কন্যকে ভগ্নমানের কাছে অশ্রম করিচি, আমি আর তোমার
ছেলে বদ্যে দুগ্গি নই। বিদ্ব তার বাপ চানবদিলে বাব, সব ছেলে তার আপড-চোপড এমন একে
পন্থে দে, এর হাতে একটি আঁচি আর গালে কৃত পন্থে দে, আর আর আনার খাওয়া-দাওয়া ও আনোদ-
আল্লাদ বদি, বেন না আনার এ মেয়ে মরে গেছল, এমন আবার বেঁচেচে; একে হাবিয়ে ছিলুম, এখন একে
ফিরে পেয়েছি। তার পর তাই আনোদ-আল্লাদ বলে নাগুম।

ত্যাখন তার বড় মেয়ে মাটে ছেল। মাটি থেকে ত্যাখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-
বাজনা হচ্ছে শুন্তে গেলে। ত্যাখন সে এক জন চাকরকে ডেনে চিৎগেস বলে, এ সব হচ্ছে কেন ?
চাকর বলে, তোমার ভাই ফিরে এয়েচে, তাকে ভায়ম ভায়ম ফিরে পেয়েছেন বলে তোমার বাপ খাওয়ান-
দাওয়ান বচ্ছেন। তাই না শুনে সে বেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে
তার বাপ বেনিয়ে এল, আর তাতে সাদা-সাদি বলে। ত্যাখন সে এতর বলে, দেব বাবা, আমি এত কষ্ট
ধরে তোমার বাজ-বশ্ম করিচি, আর কখনই তোমার বতাব অবাদি হই নেই; তবু তুমি বখন আমাকে
একটি ছাগল-ছ্যানাও দাও নেই যে আমার ভাবীদিকে নে আনোদ বদি; কিন্তু তোমার যে ছেলে
বাব্বাজি কবে তোমার বিষয় উড়িয়ে দেচে, সে ফিরে আসতে মোটনই তার জন্তে খাওয়ান-দাওয়ান বচ্চ।
ত্যাখন তার বাপ বলে, বাচা, তুমি ববাবব আনার বাচে আচ, আনার যা কিছু আচে তা সবই তোমার;
কিন্তু তোমার এই ভাই হবে গেছল, এখন আবার বেঁচেচে; একে হাবিয়ে ছিলুম, এখন একে ফিরে পেয়েছি;
তাই আগাদের খুসী হওয়া আর আনোদ-আল্লাদ করা উচিত।

is the South-Western variety of Bengali, which is shading off into Orissa, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Howrah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Faridpur. The first is in the north-east and the second in the south-west of the District. In the extreme north of the District, near Garhbeta, the dialect partakes more than of the Western Bengali of Bankura. For further particular regarding the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHĀ

STANDARD DIALECT

(HOWRAH, MIDNAPORE DISTRICT)

এক লোকের দুইটি পুত্র। ছোট পুত্রের মধ্যস্থতায় বড় পুত্রের পক্ষের
সম্পত্তি তার পক্ষের দিকে আসিয়া গেল। সে সমস্ত সম্পত্তি ভাগ পাই তাহা ঈশ্বরে দিও। সে
তাহাদের মধ্যস্থতায় তাহার সম্পত্তি ভাগ করিয়া দিল। কিছু দিন পরে
এই ছোট পুত্রের পুত্রের সমস্ত সম্পত্তি একত্র করিয়া, এবং এক
দূর দেশে যাত্রা করিল। এবং সেখানে অসৎকর্ম করিয়া তাহার সম্পত্তি
খোঁসিল। তখন সে সমস্ত খরচ করিয়া ফেলিল, তখন সেই জায়গায়
অত্যাধিক ঈর্ষা পাইল। এবং তাহার অন্তর আরম্ভ হইল।

TRANSLITERATION AND TRANSLATION.

Ek lōkār dui-ṭi puttra chhuti. Tahār madhye chhotā-ṭi pōke bāhā,
A man's two sons were. Their among younger father-to son,
'bābā, āmr āgrā je sampatti bhag pāi tahā śmā-ke dō.' Sē
'father, my portion what property's share tells that not-to give.' He
tāhādēr madhyē tahār sampatti bhag kariya dila. Kichhu din parō
their among his property division making gave. Some days after
ai chhota chhēlē-ṭi tāhār samasta sampatti ēktra karila, ebang ēk
that younger son his all property collection made and a
dūr dēśē yātrā-karila. Ebang sekhanē asatkarma kariya tāhār sampatti
distant country-in started. And there foul-deeds doing his property
khōāila. Jakhan sē samasta kharach kariyā-phēlila, takhan sē jāy-gāy
wasted. When he all spending wasted, then that place-in
atānta ākāl pāila. Ebang tāhār antau ārambh hāila.
great famine fell. And his want beginning was.

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT

(TAMLUK, MIDNAPUR DISTRICT)

এক ব্যক্তির দুই পুত্র ছিল। তাহাদের মধ্যে বনিষ্ঠ আপন পিতাকে বহিল পিতঃ সম্পত্তির যে ভাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিষয় ভাগ করিয়া দিল। অল্প দিন পরে বনিষ্ঠ পুত্র সমস্ত একত্র করিয়া দূর দেশে প্রস্থান করিল। আর সেখানে সে অপরিমিত আচারে আপনার সম্পত্তি উভাইয়া দিল। সে সমস্ত ব্যয় করিয়া যেহিলে সেই দেশে ভারি আকাল হইল ও সে কষ্টে পড়িতে লাগিল।

TRANSLITERATION AND TRANSLATION.

Ek v'aktir (bh'ktir) duī putra chhila. Tāhādēi madh'ē kanishtha āpan
 One man's two sons were. Them of youngest his
 pitā-kē kahila, 'pitah' sampattir jē bhāg āmi pāiba tāhā āmā-kē
 father said, 'father! property-of which share I will-get that me-to
 dāo' Tāhāte sē tāhādēr madh'ē bishay bhāg-kariyā-dila. Alpa din
 give Upon-that he them amongst property divided A-few days
 parē kanishtha putra samasta ēkatia kariyā dūr dēśē
 after youngest son all together making to-distant country
 prasthān-karila Āi sēkhānē sē aparimuta āchārē āpanār sampatti urāiyā-dila.
 went And there he in-motious conducts his property squandered
 sē samasta b'ay kariyā-phēlilē sēi-dēśē bhāu ākāl haila, ō
 He all spent having-wasted in-that-country great famine occurred, and
 sē kashṭē pante lāgila.
 he in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earthquake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely contracted style.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT

(NADIA DISTRICT.)

পাঁচু সেখ ও মালি মণ্ডলের কথোপকথন ।

পাঁচু।—ভুইকম্পটা পেরথম পশ্চিম দিক হতে এলো। তার পর দর দোর সব বাঁপতে নাগলো। তার পর কেরমেসে জল নডতে নাগলো। তার পর গক বাছুর জীব জানোয়ার সব বাঁপতে নাগলো। ভুই কি কচ্ছিল ?

মালি।—আগি আগাব মহাজনের বাড়ি ধানের জন্তু গিবাছিলাম। সেখানে খুঁটি হেলান দিয়া বসে ছিলাম। এমন খাবা ভুইকম্প আগাব গেবানেতে দেখিনি কখন। ভুই সে সময় কোথায ছিল ?

পাঁচু।—আগি গোয়াডি হতে বাড়ি গিয়ে কাপড ছেড়ে দাঁডায়ে বাঁপতে বাঁপতে বাইবে গিয়ে দাঁডালান।

মালি।—বাড়ি গিয়ে দেখলাম ছেলে পিলে কারাবে এসে দাঁডিবে বয়েছে ॥

TRANSLITERATION AND TRANSLATION.

Pāchu Sēkh ō Mālī Mandalēr kathōpakathan
Pānchu Shēkh and Mālī Mandāl's dialogue.

Pāchu.—Bhui-kampa-tā pērttham paśchim dik hatē ēlō Tār par
Earthquake the-first west side from came Of-that after
ghar dōr sab kāptē nāglō. Tār par kērmēsē
houses doors all to-shake began. Of-that after gradually
jal nartē nāglō. Tār par garu bāchhur jīb
water to-shake began. Of-that after cows calves lying
jānwār sab kāptē nāglō Tui ki kachchhuli?
animals all to-shake began You what were-doing?

Mālī.—Āmī āmār mahājanēr bāri dhānēr jan'a giyāchhulām Sēkhānē
I my of-mahajan house of-paddy for went. There
khūṭi hēlān-diyā, basē chhulām Ēman
post (reclining-giving, i.e., reclining), having-sat-down I-was This
dhārā bhui-kampa āmār gēyānētē dēkhi-ni kakhana. Tui
like earthquake my in-knowledge saw not-erer. You
sē samay kōthāy chhuli?
that time where were?

Pāchu — Ami Gowāri hatē bāri giyē kāpaṛ chhērē dārāyē kāptē
I Gowāri from home going cloth changing standing trembling
 kāptē bārō giyē dārālām.
trembling outside going stood.

Māli.— Bāri giyē dēkhlām chhēlē-pilē phārākē ēsē dārīyē
Home going saw children at-a-distance coming standing
 rayēchhē.
there.

FREE TRANSLATION OF THE FOREGOING.

Conversation between Pāchu Shēkh and Māli Mandal.

Pāchu.—The first shaking of the earth came from the west. After that all the houses began to shake. After that the water began gradually to shake. Then all living animals, such as cows and calves, began to shake. What were you doing?

Māli.—I had gone to the house of my banker for paddy. I had sat down and was leaning against a post. To my knowledge, I never saw such an earthquake. Where were you at the time?

Pāchu.—I had come home from Gowāri, and was standing after changing my clothes. I went and stood outside, all of a tremble.

Māli.—When I got home, I saw my children standing at a distance from the house.

[No. 10.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

STANDARD DIALECT.

(MUGHDADIAH DISTRICT.)

ভেঁচে দেহ, মান, কেঁচে কারও নয়, মিছে নয় হৃদয় ।
 ভেঁচে নারী দেহের চার, বড় হরি নয় চার ।
 ভেঁচে দেহ, মান, কেঁচে কারও নয় ;
 বড় ভেঁচে, মান, নয় ভেঁচে, যে হি হেনার নয় চার ।
 নারী পরে প্রাণ-প্রয়াসি বর-দেয়ারে চার ভেঁচে ।
 ভেঁচে দেহ, মান, কেঁচে কারও নয় ;
 বড় বড় হরিয়ার, যেহে বড় বড় হরিয়ার ।
 হরিয়ার হরি যেহে হরি বড় কেঁচে বড় বড় নয় ।
 ভেঁচে দেহ, মান, কেঁচে কারও নয়, মিছে নয় হৃদয় ।
 হি হি হি হি 'হরি হরি', হরি হরি 'হরি হরি' ।
 বড় বড় হরিয়ার হরি হরিয়ার হরি হরি ।
 ভেঁচে দেহ, মান, কেঁচে কারও নয় ।

TRANSLITERATION AND TRANSLATION.

Bhēṭe cēh, man, kēn kār-ō nay. Miṭhe nāyē bhā-manṭhā.
 Meditating see, soul, anybody anybody's (is-)not False attachment is-earl'-pleas.

Bhāṭi nārē guror charan, bādhe hāi
 Thou-hari-worshipped rot-O the-Teacher's feet, entangled far-then
 māṭā-jāi.
 in-attachment-net.

Bhēṭe cēh, man, kēn kār-ō nay.
 Meditating see, soul, anybody anybody's (is-)not.

Jār lāgē, man, mārā bhēṭe, sālī tōrār sāṅgē ṭhēṭe
 Whose sake, soul, dies' thinking, with-the soul in company go?

Mālē parē prāṇ-prāyāsi bār-dēnārē cāhārē dēṭe.
 Dying after life-darling outer-door will springle.

Bhēṭe cēh, man, kēn kār-ō nay.
 Meditating see, soul, anybody anybody's (is-)not.

Jāma āṇ paribār, sē-va śuddhā māyār bīṭhā,
 Self and family, that-indeed only of-attachment struggle,

Hari-nām hīnē, śāśinē āṇ kēn sāṅgē ṭhēṭe nā.
 Hari-name besides, or-that-day, else anybody in-company will-go rot.

Bhēbē dēkh, man, kēu kār-ō nay, michhē māyā bhū-mandalē.
Meditating see, soul, anybody anybody's (is-)not, false attachment (is) in-earth-globe.
 Din dui tin 'bāvir kartā,' lōkē balē 'karttā, karttā,'
Days two three 'House-master,' people call (you) 'master, master,'
 Layē jābē Kālēr Kartā bhaba-pārēr Kartār kāchhē.
Ta'ing hold will go of-Time the-Master world-beyond Master's nigh.
 Bhēbē dēkh, man, kēu kār-ō nay—
Meditating see, soul, anybody anybody's (is-)not—

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the illusions in this world Hast thou not worshipped the Teacher's feet ?
 Hast thou become entangled in the net of illusion ?

O soul, meditate, etc

She, for whose sake, O soul, thou diest meditating, will she go with thee ? After
 thou art dead, thy life-darling will sprinkle the outer doors.

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of illusion Except the name of
 God, naught else will go with thee on that day.

O soul, meditate, etc.

For two or three days art thou the master of the house, and people call thee
 'Master, Master.' But the Master of Time will take thee away to the presence of the
 Master of the World beyond.

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into the form which is generally recognised as the Western Dialect In the east of the district, however, it still belongs to the standard type, though with some irregularities. The following example comes from the Katwa Sub-division, in the north-east of the district, and may be taken as a sample of the language spoken in the east of Burdwan. The style is contracted. Note that the third person singular of the past tense of transitive verbs often ends in *ē* instead of in *a* (*ō*), and that an initial *ē* is often represented by *y'ā*, pronounced *yā*. Thus *ēk-tā* is written *y'āk-tā*, pronounced *yāk-tā*. Note also that aspirated letters are often disaspirated, as in *kāchē* for *kāchhē*, *uļē* for *uthiyā*, and many other instances.

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT)

কোন লোকেব্ ছুটী ছেলে ছিল। তাব্ মধ্যে ছোটটী বাপুকে বল্লে—বাবা! আনার্ ভাগে যে সব জিনিষ পস্তর পড়ে তা আমাকে দাও। তাতে সে তাব্ বিষয় তাদিগে ভাগ্ করে দিল। তাব্ পব্ বেশী দিন না যেতেই ছোট ছেলেটা আপ্নাব্ বা কিছু ছিলো সব একত্বব্ করে য্যাকটা ছব্ দেশে চলে গ্যালো আর সেখানে গিয়ে ওড়িয়াগিরি করে আপ্নাব্ সব সম্পত্তি যুটিয়ে ফেল্লে। এই রকমে সব নষ্ট কলে পব্ সে দেশে ব্যাক্টা ভারি আকান্ হলো। তখন তাব্ অনাটন হতে লাগলো। কাজেই সে গিয়ে সেই দেশেব্ কোন ব্যাক্ মহবেব্ ব্যাক্টা লোকেব্ কাছে গিয়ে জুটলো সে তাকে আপ্নাব্ মাটে স্ত্রবোর চরাতে পাঠিয়ে দিলে। তখন সে স্ত্রবোর গুলো যে ভুসি খেত তাদিগে পেট ভরাতে পায়েও বহে যেতো ক্যানেনা কেউ তাকে কিছু দিত না। বখন তাব্ হুঁস হলো তখন বল্লে আমাব্ বাবার্ কত মাইনে কবা চাকোর পেট-ভরে খেতে পায় আবাব্ বাঁচাব্ আব্ আমি খিদেয় মব্চি। আমি উটে বাবাব্ কাছে বাবো আর বোলবো বাবা! আমি ভগবানেব্ ও তোমাব্ কাছে অপরাধ্ করেছি আর আমি তোমাব্ ছেলে বলে পবিত্তিত হবাব্ যুগ্গি নই আনাকে ব্যাকজন তোমাব্ মাইনে কবা চাকোরব্ মত রাক। এই বলে সে উটে বাবাব্ কাছে এলো। কিন্তু সে অনেক দুবে থাকতেই তাকে দেখতে পেয়ে তাব্ বাপের্ দয়া হলো আব্ সে দৌড়ে গিয়ে তাব্ গলা ধবে চুমু খেলে। ছেলে তখন বাবাকে বল্লে—বাবা! আমি ভগবানের নিকট্ ও তোমাব্ চোকে অপরাধী হযেচি আর আমি তোমাব্ ছেলে বলবাব্ যুগ্গি নই। কিন্তু বাপ্ চাকোব্দিকে বল্লে সব চেয়ে ভাল পোবাক্ এনে, একে পবা, এব্ হাতে আঙ্গটী আর পায়ে জুতো পরিবে দে। আব্ খেয়ে দেবে আমোদ আলাদ করা যাক্। ক্যানেনা আমার এই ছেলেটা মবে বেঁচেচে; আমি হারাণ ধন পেযেচি। এই বলে সবাই আমোদ আলাদে মাতলো॥

ইদিকে তার্ বড় বেটা মাটে ছিল সে আস্তে আস্তে বাড়ীর কাচাকাচি হয়ে নাচ্ গান্ শুনতে পেলো। তখন সে য্যাক্ জন্ চাকোবকে ডেকে জিজ্ঞাসা কলে এ সবের অর্থ কি? চাকোব্ বল্লে আপ্নাব্ তাই এযেছেন তাই আপ্নাব্ পিতা বড় ভোজ্ দিযেছেন, ক্যানেনা তিনি তাকে ভালোয় ভালোয় ও সুস্থ শরীরে পেয়েছেন। এ শুনে তাব্ রাগ্ হলো। সে আর ভিতরে যেতে চাচ্ছিলো না। তখন তাব্ বাবা বেরিয়ে এসে তাকে সাধতে লাগলো। সে উত্তব্ কলে দেক আমি আজ্ কত বচোর স্ববে তোমার সেবা কচ্চি। আমি কখন তোমার আজ্ঞা লঙ্ঘন্ করি নাই। কিন্তু তবুও বন্ধুদের্ নিয়ে আমোদ করবাব্ জন্তে তুমি আমাকে কখন ব্যাক্টা ছোট পাঁটাও দাও নাই। কিন্তু যে ছেলেটা বেষ্টাদের্ নিয়ে তোমাব্ সম্পত্তি উড়িয়ে দিযেছে সে যেই ঘবে এলো অম্নি তুমি তার্ জন্ত বড় ভোজ্ দিলে। সে বল্লে—বাবা, তুমি বরাবরই আমার কাছে আছ, আমাব্ বা কিছু আছে তা তোমারই এখন্ আমাদের আমোদ আলাদ করা ও খুসি হওয়া উচিত্ ক্যানেনা তোমাব্ এই ভাইটী মবে ছিল আবার বাঁচলো, সে হারিযে ছিলো আবার তাকে পাওয়া গ্যালো॥

78718

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

Kōna lōkēr duti chhēlō chhila, tār madhō chhōta-ti bāp-kē
A-certain man's two sons were, of-them amongst the-younger father-to
 bal-lō, 'bābā, āmār bhāgō jē sab jinis-pattar parō tā āmā-kē dāō.'
and, 'father, my in-share what all things fall that me-to give.'

Tātē sē tār bishay tādīgō bhāg-karē dila. Tār-par bēsi din nā
Hereon he his property to-them sharing gave. That-after many days not
 jētēi chhōta chhēlō-tā āpnār jā kichu chhulō sab ēkattar-karē yāk-tā
pressing the-younger son his-own what anything was all gathering one
 dur dē-ē chalē g'ālō, ār sēkhānē giyō ōrambāgiri karē āpnār
far country-to went, and there having-gone astray-living doing his-own
 sab sampatti ghuchiyē phēllē. Ei rakamē sab nashita kallē par,
all properties wasted away. This in-way all waste having-done after,

sē dē-ē yākta bhāri ākāl halō; takhan tār anāṭan batē lāglō.
that-in-country one mighty famine was; then his want to-be begun.

Kājēi sē giyē sēi dē-ēr kōna yāk saharēr yāk-tā lōkēr kāchē
Therefore he going that of-country certain one of-town one man's near
 giyē juttō. Sē tā-kē āpnār mātē su'ōr charātē pāthi-ē dilō. Takhan sē
going joined. He him own in-field sown to-feed sent. Then he

su'ōr gulō jē bhusi khēta tā-diyē pēt-bharātē pāllē-ō battē
sown all what husks ate with-that belly-to-fill even-if-he-had-been-able fain

jētō, k'ānēnā, kēu tā-kē kichu dāta nā. Jakhan tār hūs halō
would-be, because none him-to any-thing would-give not. When his sense became

takhan ballē, 'āmār bābār kata māinē-karā chākōr pēt bharē khētē pāy
then he-said, 'my father's how-many hired servants belly full eating get

ābār bāchāy, ār āmi khudēy marchi. Āmi uthē bābār kāchē jābō
moreover save, and I with-hunger am-perishing. I rising father's near will-go

ār balbō, "bābā āmi Bhagabānēr ō tōmār kāche aparādh karēchhi;
and will-say, "father, I of-God and of-thee near sin have-committed;

ār āmi tōmār chhēlē balē parichita habār juggi nai, āmā-kē yāk-jan
and I thy son saying called to-be worthy am-not, me one-person

tōmār māinē-karā chākōrēr mata rāka." Ei balē sē utē bābār
thy hired servant like keep" This saying he rising father's

kāchē elō. Kintu sē anēk durō-thāktē-i tā-kē dēktē-pēyē tār bāpēr
near came. But he much distance-off him having-seen his father's

dayā halō, ār sē daurē-giyē, tār galā dharē chumu khēlē. Chhēlē takhan
compassion arose, and he running, his neck seizing kiss ate. The-son then

bābā-kō ballō, 'bābā āmi Bhagabānēr nikat ō tōmār chōkō aparādhi
to-the-father said, 'father I of-God near and thy in-right sinner
 haṃchhi, ār āmi tōmār chhēlē balhār 'juggi nāi.' Kintu bāp chākōrdit
have-become, and I thy son to-be-called fit am-not.' But father to-servant
 ballō, 'sab chēyō bhāla pōshāk ēnō ē-kō parā; ēr hāt āngi ār
said, 'all than good robe bringing this-(person) put-on; his on-hand ring and
 pāyō jutō parē-dō; ār khēyē-dēyō āmōd āhlād karī-jak. Kānēnā
on-feet shoes put-on; and let-eating merriment rejoicing be-done. For
 āmār ōi chhēlē-tā marō bhēbhēhō; āmi hīranā-dhan p'āyēhi.' Ei lōlē
my this son having-died has-lived, I lost-wealth have-got.' This saying
 sabāi āmōd āhlādō mātō.
all merriment pleasure became-absorbed-in

I-dikō tār bara bēṭā mātō chhila; sō āstō ātō bēṭā lēchē-lāchi
This-side his elder son in-field was, he coming coming of-farm near
 haṃ nāch gān sūntō pēlē Takhan ō yāk-jan chhēlēlē dīlē
being dance song to-hear got. Then he one-person servant-to calling
 jūṇāsā-kallō, 'ō sahēr artha ki?' Chikōr ballō, 'āpār bhāi
asked, 'of-this all meaning what?' Servant said, 'your brother
 ēyēchhēn, tāi āpnār pitā bara bhōj diyēchhēn, kānērī tūni tō-kō
has-come, for-this your father big feast has-given, for he has
 bhālōy bhālōy ō susta sārīrō pēyēchhēn.' Ei sūntō tār rīg hālō, sō
good good and healthy in-body received' This hearing his eager ears, he
 ār bhītāō jētō chāchēchhēlē nū Takhan tār bēṭā lōyō ō tō-kō
again within to-go wished not. Then his father coming out him
 sādhitō lāglō. Sō uttar kallō, 'dēka, āmi āj lāta bēhōr dharē
to-entreat began. He answer made, 'see, I now how many years from
 tōmār sēbā kachēhi, āmi kakkhana tōmār ājūā langhan kari rōi Kintu
am-your service doing, I never thy order transgresses do not But
 tabu-ō bandhudēr niyō āmōd karbīr jan'a tumi āmā-kō kakkhanō yāk-tā chhōtā
yet friends with pleasure doing for thou me-to ever one little
 pātā-ō dāō nāi. Kintu jē chhēlē-tā bēṭāder-niyō tōmār sampatti uriyē-diyēchē,
kid gavest not. But that son has-lost-with thy property has-wasted,
 sō jēi gharē cō, āmi tumi tār jan'a bara bhōj dīlē.' Sē
he as-soon-as to-home come, so-soon thou him for big feast hast-given.' He
 ballē, 'bābā, tumi barābar-ī āmār kachō āchha; āmār jā lēchu āchē tō
said, 'son, thou always my near art; my what little is that
 tōmār-ī. Ekhan āmāder āmōd āhlād karā ō khusi haōyā (howā) uchit,
(is)-thine-only. Now our merriment pleasure doing and glad being fit,
 kānēnā tōmār ōi bhāi-ti marō chhila, ābār bāchēlē; sē hārīō chhilo, ābār
for thy this brother dead was, again come-to-life; he lost was, again
 tā-kō pāoyā-(pāwā)-g'ālō.
him I-have-found.'

II.—WESTERN BENGALI.

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dhalbhum, in the east of the Singhbhum District. It is bordered on the west by the Munda dialects of Chota Nagpur, by the Bihārī spoken in the North and Centre of Chota Nagpur, and by the Oṛiyā of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Birbhum and Bankura Districts, and in the western portion of the Burdwan District, especially about Raniganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible to fix any definite line as dividing the two Districts in Burdwan. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Kirmīs, in the north of the Orissa Native States of Keonjhar and Mayūrbhanja, while the language of the mass of the people is Oṛiyā. Similarly, it is spoken in the Eastern and Southern portions of the Sonthal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract south and east of Deoghur (Dēogarh) where Bihārī and Bengali overlap, the former being spoken by natives of Bihār, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khoṭṭā, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihārī. For instance, there is the curious dialect bearing many names, but which is usually known as Kirmūli, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaithī, and sometimes in the Oṛiyā, character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pāch-parganā dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khoṭṭā Bangalā, Sarāwakī or Sarākī. The last two names are derived from Śīāwak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Khariās who inhabit the hills in the south of Manbhum. The Khariās of Manbhum have abandoned their own tribal language, which belongs to the Mundā family, and speak a broken Bengali. A similar dialect is spoken by the Pahariās of the same neighbourhood, and the form of speech is known either as Khariā-thār or as Pahariā-thār, according to the speakers. It is reported as spoken by 2,760 people. Finally, the

āl Pahāriās of the centre of the Sonthal Parganas have, like the Khariās, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

We thus find that Western Bengali is spoken by the following number of people:—

Name of District.	Number of speakers.
Bardwan	1,000,000
Bankura	965,527
Burhum	575,500
Sonthal Parganas	231,682
Manbhum	901,930
Singhbhum	106,686
Mayūrbhanja and Kconjhar (Native States)	51,521
Lohardāga (Sarāki)	49,127
Manbhum (Kharī-thā-)	2,700
Sonthal Parganas (Māl Pahāriā)	12,801
TOTAL	<u>3,952,534</u>

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long *ō* is often substituted for the *a* of Standard Bengali, e.g., *hōllē* (pronounced *bollē*), he said, for *balila* (pronounced *bolilō*); *hōla* (pr. *hōlō*) for *haīla*, he was. On the other hand a Standard Bengali *o* often becomes *u*. Thus *chhutū*, small, for *chhōta* (pr. *chhōtō*); *tumār*, of you, for *tōmār*. The vowel *ē* is often written *ā*, and is then pronounced *ā*, like the short *a* in *hal*. Thus *ēk*, one, is pronounced *āk*, and *gēla* (pronounced *gēlō*), he went, is often written *gāla*, and pronounced *gālō*.

The letter *l* is frequently substituted for *n*. Thus, we have *lai* (pronounced *lōy*), I am not, for *nai*; *lāch*, a dance, for *nāch*; *lā*, a boat, for *nā*; *ladī*, a river, for *nadī*.

The dialect is fond of nasalizing the final vowel of a verb, thus *khāyē*, instead of *khāyē* (contracted for *khāyā*), having eaten; *karī* for *lari*, let us make.

The old singular forms of the personal pronouns (*mui*, I; *tui*, thou) are frequently used instead of the standard *āmi* and *tumi*.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus *māgli*, I asked for, instead of the standard *māgilām*; *balli* (pr. *bolli*) for *balilām*. So in the second person we find *āchhis*, for *āchha*, thou art, and so on.

In the third person of the past tense we find the three following terminations, *ō*, with intransitive, and *ē* and *ēk* with transitive verbs. Thus *hōlō*, 'he was,' *ballē*, or *ballēk*, 'he said,' instead of the standard *balila* (pr. *bollo*).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have *uriyē* for *urāiyā*, having caused to fly, and *buliyē* for *bolāiyā*, having summoned.

The first two specimens come from Manbhum, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *hi'sā*, share. The *s'* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *v* is not pronounced, and the preceding *s* is pronounced as if it was doubled.

[No. 12.]
INDO-ARYAN FAMILY.
BENGALI

AMITY.
BENGALI OR BANGA-BHASHA

(MARTIN DISTRICT)

WESTERN DIALECT.

এই ভাষার দুটা বোটা বি. এ. পাইলট হাউসে পড়ত। একবার একদিন সে একটা বই নিয়ে আসে। সে বইটা খুলে দেখে, সেটা একটা বই। সে বইটা খুলে দেখে, সেটা একটা বই। সে বইটা খুলে দেখে, সেটা একটা বই।

এই ভাষার দুটা বোটা বি. এ. পাইলট হাউসে পড়ত। একবার একদিন সে একটা বই নিয়ে আসে। সে বইটা খুলে দেখে, সেটা একটা বই। সে বইটা খুলে দেখে, সেটা একটা বই।

এই ভাষার দুটা বোটা বি. এ. পাইলট হাউসে পড়ত। একবার একদিন সে একটা বই নিয়ে আসে। সে বইটা খুলে দেখে, সেটা একটা বই। সে বইটা খুলে দেখে, সেটা একটা বই।

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT)

Ēk (āk) lōkēr dutā bētā chhula; tāder mājhē chhutu bētā tār
One of-man two sons were; of-them among the-younger son his
 bāp-kē ballēk, 'bāp hē, āmāder daulatēr jā hisā (hishbā) āmi pāba
father told, 'father O, our of-property what share I shall-get
 tā āmā-kē dāo' Etē tār bāp āpan daulat bākhrā-kārē tār hisā
that me-to give' On-this his father his-own property having-divided his share
 tā-kē dilēk Kathak din bād chhutu bētā āpan dhan-kari jara-kārē
him-to gave. Some days after younger son his-own property having-gathered
 hyē bidēs gūla. Sēkhānē jāyē bādē kukāj
having-taken distant-country went. There going after wickedness
 karē, sēb urāi phēllēk. Jākhankē tāmām kharchā
having-done, all having-caused-to-fly he-threio-away When all expenditure
 karē phēllēk, takhan sēi mulukē barī ākāl hay,
having-made he-threio-away, then that in-country mighty famine arose,
 etē tār barī duhkh hatē lāglā Tēkhnē u sē dēsēr ēk-jan
on-this he (in) great want to-be began. Then he that of-country on a
 śakta gārastēr hullā hēk Aī gārasta mātē sūyar (shuōr) charābār
rich farmer's shelter took The farmer in-field sūine of-feeding
 hyē ulā-kē bāhāl kallēk Etē sē sūyarēr khōrāk khōsā khāyē pēt
for him appointed made. On-this he sūine's fodder husks eating belly
 bharābār matlab bhājlēk, kintu kēha tā-kē kuchhu-i nāi dilēk
of-filling intention made, but any-one him-to anything-even not gave.
 Tēkhnē uhār chōthā hōla; sē ballēk, 'āmār bāpēr kata māndār
Then his wisdom became; he said, 'my of-father how-many hired
 munis rakhēchhē, ārō tārā phujan ēta bērun pāy jē khāyē phurātē
servants remain, and they each so-much wages get that by-eating finish
 nāi pāre; ār āmi bhōkhē marēi Āmi bāpēr pāsē jāyē
not they-can; and I with-hunger perish I of-father in-neighbourhood having-gone
 balba, "bāp, āmi Bhagamānēr thāi ār tumār thāi gūnā karēchhi;
will-say, "father, I of-God against and of-thee before sin have-done;
 tumār bētā balbār āmi joggī lai, tumi āmā-kē munis rākha."
thy son of-being-called I worthy am-not, thou me (a)-servant keep."
 Tār-par sē āpan bāpēr thāi gēla Tār bāp dur hatē tā-kē dēkhē
Thereupon he his-own father, to went His father distance from him seeing
 Bengali

bari dukkh pālēk; sē ammi dhāyē jāyā, uhār galā
great compassion had; he immediately having-run having-gone, his neck
 jarāi-dharē, muhē chum khālēk. Takhan uhār bētā ballēk,
having-closely-seized, on-his-face a-kiss ate. Then his son said,
 ‘bāp hē, āmi Bhagamānēr thāi ō tumār thāi gunā karēchhi, tumār
‘father O, I of-God against and of-thee before sin have-done, thy
 bētā balbār āmi jōggi lai.’ Uhār bāp munis-gulā-kē ballēk,
son of-being-called I worthy am-not.’ His father servants-to said,
 ‘bhāla kāpar ānō uhā-kē parā, ār uhār hātō āgutī dē, ō
the best robe having-brought him put-at-on, and his on-hand ring put, and
 pāyē jōta dē, ār chal, āmrā saklē khūyē dāyē majādāri karī.
on-feet shoes put, and come, (let)-us all having-eaten etcetera merry make.
 Āmār ē bētā-tā marē gēlehhila, āro bāchhō; bārāi gēlehhila, āro milla’
My this son had-died, again is-alive; was-lost, again was-found’
 Ētnā lahē bādē uhārā majādāri kartē lāglā.
This saying after they merry to-make began.

Ai lōk-tār bara bētā tēkhnō khētō gēlehhila. Sē phirtī samay,
This man's elder son then in-field had-gone. He return at-time-of,
 jakhnō āpanādēr gharēr pās bābrālo, takhnō lāch bājnār dhūm suntō
when to-their house near came, then of-dancing music noise hearing
 pāyē, ēk jan munis-kē buliyē, puchhlēk jē, ‘ē sab kisēr
having-got, a man servant having-called, (he)-asked that, ‘these all of-what
 liyō hachchō, rē?’ Munis-tā ballēk, ‘tumār bhāi āchhēn na,
for-the-sake are, eh?’ The-servant said, ‘thy brother has-come indeed,
 ēhātō tumār bāp kutum khāwāchhēn, kēna uhā-kē bhālay bhālay glhurē
therefore thy father relatives is-feeding, because he safe sound having-retained
 pāwā-gēlehhō’ Ētē-i uhār gōsā hala, ō gharō nāi-gēla.
has-been-received.’ On-this of-him anger became, and in-the-house he-did-not-go.
 Uhār bāp takhan bāhrāi āsē, uhā-kē anēk bujhālēk. U takhan sē ballēk,
His father then out coming, him much entreated He then he said,
 ‘Āmi ētnā-din tumār munisēr pāra khātchi, kakhana tumār hukumēr bāhār
‘I so-many-days thy servant like worked, ever thy order out-of
 nāi hai, mēnēk tumi āmā-kō ēk-tā chhāgal-chhā nāi-dāo, jē pāch bhāi
not was, but thou me-to one did didst-not-give, that five friends
 liyē majādāri kari. Tumār jē bētā lāchnī liyē tumār sārā daulat
with merriment I-may-make. Thy what son harlots with thy entire property
 urālēk, sō ghurē āstē-nā-āstē, tumi bhōj lāgālē.’ Tekhnō tār
spent, he returning as-soon-as-he-come, thou feast gavest.’ Then his
 bāp ballēk, ‘tūi sārā-khān āmār pāsē āchhis, āro sab dhan daulat tōr-i;
father said, ‘thou all-along me near art, and all (my) property is-thine-only;

kintu ěkhñē thōrā majūdāri karā chāhi, kēnnā tōr ēi bbāi-tā marē
but now some merriment making is-proper, because thy this brother dead
 gēlehhila, āro bāchla; hārāi-gēlehhila āro, pāwā-gēlehhē.
was, again is-alive; was-lost again, has-been-found.'

In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a ' Thus *bas'ē* is pronounced *bōghshē*, for *basiyā*, having sat down. So *sudh'al'ēk* is pronounced *shuddhallēk*, he (or they) enquired. Again *dil'ēk*, is pronounced *dillēk*.

[No. 13.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBUHUM DISTRICT.)

হুজুব আমি দকানে বসো গিঠাই বিক্‌জিলি। চারটা বাবু আসো আগাকে স্ত্রধ্যালোক্ গিঠাইয়েব্ দর কত। আমি বলি সব্ জিনিসের দর ত এক লয়। ঐ বাবুগুলা শুনেবাদে বলোক সব রকম গিলানে আগাদিকে এক সের দাও। আমি এক সের গিঠাই দিলি আর আট আনা দান মাগলি। বাবুগুলা তখনা বলেব্ আগাদের সাথে সব্ পয়সা নাই। ঐ লদীতে লা আছে। উখানে যায়েবাদে দান পাঠাইদিব। ভদব্ লোক দেখো ওজর নাই কলি। বহুতটা পলন্ হলা পয়সা পাঠাই নাই দিলেব্ দেখো আমি লদী তক্ গেলি। যায়েবাদে দেখলি লাটা সেখানে নাই। বহুত দূর তক্ ভালো দেখলি লাটা বহুত দূর গেল্চে। তেখনে আমি গিছু পিছু ছুটে লাগলি। টুয়েক্ বাদে আমি লাটাব পাস্ হাব্‌ডালি। বায়েবাদে লানাকিবে বাবুগুলার কথা স্ত্রধালি। লা মাঝি যোনই জবাব নাই দিলেক। আমি তখন কলে নাগিয়েগন্ লাটা টেক্‌লি। বাবুগুলা তখনে লাএব ভিতবলে বাহ্‌নাই আসো আগাকে চোর বলে সোর কনলোক। আব চটা বাবু কাঁবিঘব্লে একটা সিপাহি ডাবা কনালোক। সিপাহিবে আমি গোলাসা সব কথা কহে দিলি। সিপাহি আগার কথা না শুনা করে আগাকে গিরিগুন্ বসো আন্তেছে। দোহাই ধর্ম্মঅবতার আমি চুনি করি নাই। আমি বড গবিব লোক। আগাব কেউ নাই। বাবা, সতি বিচার বন। হুজুব আগার কোনই দোন্ নাই, হুজুব।

TRANSLITERATION AND TRANSLATION

Hujūr,	Āmi	dakānē	bas'ē (bōshshē)	mithāi	bikēhli.	Chār-tā
Sir,	I	in-the-shop	sitting	sweetmeats	was selling	Four
bābū	ās'ē	āmā-kō	sudhāl'ēk	mithāyēr	dar	kata
Babus	coming	me	enquired	of-sweetmeats	price	how-much
Āmi	balli					
'sāb	jinisēr	dar	ta	āk	lay'	Āi
of-all	things	price,	indeed,	same	is-not.'	Those
bābu-gulā	sun'ē-bādē	bal'ēk				
hating-heard	said					
'sab-rakam	milāyē	āmādi-kē	āk	sēr	dāō'	Āmi
all-kinds	mixing	us	one	seer	give.'	I
one	seer	sweetmeats	gave,			
ār	āt	ānā	dām	māgli.	Babu-gulā	takhanā
and	eight	annas	price	asked-for.	The-Babus	then
said,	'us	with				
sab	payasā	nāi	Ai-laditō	lā	āohhē.	Ukhānē
all	price	are-not	In-that-river	a-boat	there-is.	There
after-going	price					
pāthāi-diba.'	Bhādar-lōk	dēkh'ē	ōjar	nāi	kallī.	Bahut-ta
(we)-will-send.'	Gentlemen	seeing	objection	not	I-made.	Great
delay						
hal'a	payasā	pāthāi	nāi	dil'ēk	dēkh'ē,	āmi
having-been	price	having-sent	not	they-gave	seeing,	I
the-river	up-to					
gēli.	Jāyē-bādē	dēkhli	lā-tā	sē-khānē	nāi.	Bahut
went.	After-going	saw	the-boat	there	was-not.	Great
distance	up-to					

bhāpē dēkhli lā-tā bahut dūr gēlchhē. Tēkhnē āmi picchu
discerning saw the-boat great distance has-gone. At-that-time I after
 picchu ohhuttē lāgli. Tuyēk-bādē āmi lā-tār pās hābrāli.
(the-boat) running began. A-little-after I to-the-boat close reached
 Jāyē-bādē lā-mājhi-kē bābu-gulār kathā sudhālī. Lā-mājhi kōna-i
After-going to-boat steersman of-the-Babus news asked. Boat-steersman any
 jābāb nāi dilēk. Āmi takhan jalē nāmiyē-khan lā-tā
reply did-not give. I then water having-plunged-into the-boat
 tēkli Bābu-gulā takhnē lāēr bhitar-lē bāhrāi āsē āmā-kē chōr
obstructed. The-Babus then boat from-inside out coming me thief
 balē sōr karlēk, ār du-tā bābu phāri-ghar-lē āk-tā sipāhi dākā-
calling noise made, and two Babus from-the-outpost a constable got-
 karlēk. Sipāhi-kē āmi kholāsā sab kathā kahē-dilī. Sipāhi āmār
called-for To-the-constable I briefly all words told Constable my
 kathā nā sunā-karē āmā-kē griptān karē ān'ēchhē. Dōhāi !
words not hearing me arrested having-made brought. Two-alas !
 Dharma-abatār, āmi churi karī nāi. Āmi bara garib lōk. Āmār
O-incarnation-of-justice, I steal did not I very poor man. Of-me
 kēu nāi Bābā, satī bichār kara. Hujūr, āmār kōna-i dōsh
anyone is-not. O father, true justice do. Sir, of-me any fault
 nāi, Hujūr.
(there) is-not, Sir.

The next two specimens come from Dhalbhum, the eastern portion of the Singhbhum District. It is slightly infected with the idiom of the neighbouring Oriyā language also spoken in the same district and in the North-West of Midnapore: thus, *karī* for *karīyā*, having done; *jāi karī* for *jāiyā*, having gone; and *āni karī* for *ānyā*, having brought, are Oriyā rather than Bengali.

The first specimen is a translation of the Parable of the Prodigal Son, and the second a villager's account of his adventures in the forest. Both are given in transliteration only with an interlinear translation. The ordinary rules for pronunciation should be followed. Note the attempt to represent a double 's,' in the word *hīs'ā*.

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayūrbhanja and Keonjhar States.

IRANIAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHUM, SINGHBHUM DISTRICT.)

Ēk lōkēr du-tā chhā chhila. Tādēr bhitarē sab chhōta
One man's two sons were. Of-them among (of) all the-youngest
 chhā-tā tāhār bāp-kē bolla, 'Ō bāp, dhanēr jō hīs'ā āmi pāba,
son his father-to said, 'O father, of-wealth what share I will-get,
 sē-tā āmā-kē dē' Tahatē sē tādēr madh'ē dhan hīs'ā kari
that me-to give ' Thereon he of-them among wealth share having-made
 dila. Kichhu din hādē chhōta chhā sakal ēk thēn karē
gave. Some days afterwards the-young son all (in) one place having-made
 dhur-dēsē gēla, ār sēthē sē bara nashtāmi karē
in-a-far-country went, and there he great debauchery having-done
 dhan urāi dila Sē sakal urāilē
wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly
 sē-dēsē bara māhārag haila, ō sē duhkhē partē lāgila. Takhan
in-that-country great famine became, and he in-misery to-full began Then
 sē jēyē sēi-dēsēr ēk lōk gāyēr bāsidār āsrit lāila.
he having-gone of-that-country one person of-a-village diceller refuge took.
 Sē lōk tā-kē tāpē āpanār ghusur charātē dila. Parē
That person him in-field his-own pigs to-feed gave (sent). Afterwards
 ghusur jō tūs khāta tāhā diyā sē pēt bhatti kartē man
pigs what husks used-to-eat that with he the-belly filled to-make mind
 karla, kintu kēō tā-kē dila nā. Parē chēt pāyē, sē
made, but any-one him-to gave not. Afterwards sense having-got, he
 kahila, 'āmār bāpēr darmāhā-dēyā kata chākar
said, 'of-me of-the-father wages-earning how-many servants
 darkārēr bēsi khātē pāyē thākē, ār āmi ēthē bhōkē
of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger
 machchhi Āmi uthē āmār bāpēr thinē jāi
am-dying. I having-arisen of-me of-the-father in-presence having-gone
 kari balba, "Ō bāp, āmi Paramēś'arēr thinē, ō tōr
having-done will-say, "O father, I of-God in-the-presence, and of-thee
 thinē pāp karichhi. Āmi ār tōr bētā balē nām karbār
in-the-presence sin have-done. I more thy son being-called name of-making
 uchit nāi. Āmā-kē tōr ēk lōk darmāhādār chākar mata rākha " "
proper am-not. Me thy one person wage-getting servant like keep."
 Parē sē uthē tār bāpēr thinē gēla. Kintu
Afterwards he having-arisen of-him of-the-father in-presence went. But

sē dhurē thāktē tār bāp tā-kē dēktē pāla, ār dayā karē
he in-distance remaining his father him to-see got, and pity making
 daurē jāyē tār galā dharē, chum khātē lāgla. Bētā
having-run having-gone his neck, having-seized, kisses to-eat began. The-son
 tā-kē bolla, 'bāp, āmī Paramēs'arēr thinē ō tōr thinē
him-to said, 'father, I of-God in-the-presence and of-thee in-the-presence
 pāp karichhi. Āmī ār tōr bētā balē nām karbār učit
sin have-done. I more thy son being-called name of-making proper
 nāi.' Kintu bāp tār chākar-kē bolla, 'chārē bhāla kapar āmī
am-not' But the-father his servants-to said, 'most good clothes having-brought
 kari, ē-kē dē, ēr hātē mudī ār pāyē jutā
having-done, this-(him)-to give, his on-hand ring and on-feet shoes
 parhāi dē, ār āmarā khāi kari khusī hai; kēñēnā
having-put-on give, and (let)-us eating having-done happy be; for
 āmār ēi chhātā marē-chhila, bāchēchhē, hārāichila, pāichhi.' Parē
my this son dead-was, has-survived; lost-was, I-have-found.' Afterwards
 tārā khusī hatē lāgla.
they happy to-be began.

Ār tār bara bētā bilē chhila. Sē ēśē, gharēr
And his big son in-the-field was. He having-come, of-the-house
 kāchhē halē, gān ō bājnā suntē pēla. Takhan
in-the-neighbourhood having-become, singing and music to-hear got. Then
 sē ēk lōk chākar-kē kāchhē dākē, bolla, 'igā ki?'
he one person servant in-neighbourhood having-called, said, 'this what?'
 Sē tā-kē bolla, 'tōr bhāi āsēchhē, ār tōr bāp bara khāoyā (khāwā)
He him-to said, 'thy brother has-come, and thy father a-great eating
 tiyār karēchhē, kēñēnā sē tā-kē bhāla. gāyē pāichhē' Kintu sē rāg
ready has-made, because he him with-good body has-got' But he anger
 kalla, bhitarē jātē mānla nā. Parē tār bāp bāhirē ēśē,
made, within to-go desired not. Afterwards his father outside having-come,
 tā-kē bujhātē lāgla. Kintu sē jabāb diyē tār bāp-kē bolla,
him-to remonstrate began. But he answer having-given his father-to said,
 'dēk, ēta bachhar āmī tōr puajā karichhi, tōr kōna kathā
'see, (for)-so-many years I thy service am-doin, thy any word
 kakhana kātī nā; tabu tui kakhana āmā-kē ēk-tā chhāgal
ever cut (disobeyed) not; nevertheless thou ever me-to a goat
 chhānā dis nāi, jē āmār kutum-kē layē khusī karba,
young-one gavest not, that my friends taking happiness I-shall-make;
 kintu tōr ai bētā jē kasbidēr thēnē tōr dhan khāyē
but thy this son who of-harlots in-the-presence thy wealth eating
 diyēchhē, sē jakhan āla, takhan tui tār lāgi barā khābār
has given, he when came, then thou of-him for-the-sake great eating

karli.' Kintu sē lā-kē holla, 'hāchhā, tui sārā-khān āmār thēnē
maiest. But he him-to said, 'child, thou always of-me in-the-presence
 āchilus, ār āmār jā hay, sakal-i tōr. Kintu khusi haoyā (hōwā)-
art, and my what is, all-even thine (is). But happiness being
 ō āllād haoyā think haychēhē, kārān tōr ei bhāi marē-
and rejoicing being right is, for thy this brother, dead-
 ehila, hāchēchhē; hārā'ehhila, pāichhi.'
was, has-survived; lost was, I-have-found.'

[No. 15.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHŪM, SINGHBHUM DISTRICT)

Āmi ěk din ěk gā jātē-chhili ; jātē banēr mājhu
I one day one village going-was ; in-going of-a-forest in-the-midst
 parli. Sēthē gā-ō nāi, mānush-ō nāi. Ēk-tā bāghēr
I-fell. There village-also (was)-not, man-also (was)-not. A of-tiger
 mōhārāy parli. Tār par, bāgh āmā-kē dēkhē dhartē
in-the-presence I-fell. Of-that after, the-tiger me having-seen to-seize
 khujila. Takhan āmi karli kī ? Du-tā pāthar dhari phābrāli.
wished. Then I did what ? Two stones having-seized I-threw-(them)
 Takhan tār mubē bājte, bāgh-tā banēr dikē gagāi
Then his on-face striking, the-tiger of-the-forest in-the-direction howling
 gagāi pālāla. Kichhu bilamē rāgi kari, bāgh-tā phēr
howling fled. (After)-some delay anger making, the-tiger again
 ghuri āsila. Takhan bara dar lāgila. Takhan
having-returnd came. Then great fear overcame-(me). Then
 kanthēn-haitē du-tā lōk āmār kāchhē pāhuchala. Takhan sē
some-place-from two persons of-me in-the-vicinity arrived. Then that
 bāgh, tin lōk kuhār ditē, darē daurē banēr
tiger, (we)-three persons shout giving, being-afraid running of-the-forest
 dikē pālāla. Tār par tin lōk ěk sangē jātē,
in-the-direction fled. Of-that after (we)-three persons (in)-one company going
 jātē, khānēk dhur jātē, ěk-tā bhālukēr mōhārāy parli. Bhāluk-tā
going, some distance going, a of-bear in-the-presence fell. The-bear
 āmarā-kē dēkhē ‘hā hā’ kari āmarā-kē dābrātē āschhila. Takhan
us having-seen ‘hā hā’ saying us to-tear came. Then
 āmarā tin lōk thēgā dhari, bhuñē pittē lāgli.
we three persons clubs having-seized, on-the-ground to-beat began
 Tāthē-ō jakhan nā gēla, takhan bara-gāchhē āmarā tin
At-that-even when not he-went, then on-a-great-tree we three
 lōkē uthali. Takhan bhāluk-tā āmādigē khujē khujē idikē udikē
persons climbed. Then the-bear us searching searching hither thither
 jātē lāgla Jakhan āmarā-kē pāla nāi, takhan ban-bātē
to-go began. When us he-found not, then on-the-forest-road
 chalē gēla. Tar tuku bai āmarā nāmhi bātē
having-gone he-went. Of-that a-little after we having-descended on-road

bātē jāyē ēk-gāyē jāyē pāhuchali. Sēthē dēkhli jō bahut lōk
on-road going in-a-village going arrived. There we-saw that many people
 jamā hayē nāch gān karchhū. Tā āmi basi basi tuku
collected being dancing singing are-doing. Then I sitting sitting a-little
 dēkhi sēthē-batē āmi āpanār kāj kartē ār ēk-tā gā-kē gēli.
having-seen there-from I my-own business to-do other a village-to went.
 Sēthē kāj-tā kari, tār ādin ghar-kē gburē
There the-business having-done, of-that-(day) next-day home-to returning
 āli.
I-came.

The next two specimens come from the west of the Burdwan District. They are excellent examples of the language spoken in that tract, and in the Districts of Birbhum and Bankura and in the South and East of the Sonthal Parganas. Considerable care has evidently been taken in recording peculiarities of the local pronunciation.

The principal peculiarity is the tendency shown to disaspicate aspirated letters. Thus we have *maddē* for *madh'ī*, among; *uē*, for *u'hiyā*, having arisen; *lāchō* for *lāchhē*, near; *biruddē* for *biruddhī*, in opposition; *dēllē* for *dēl hīlī*, to see; *sammukē* for *sammukhē*; *karichi*, I have done; *śiggir* for *śighra*, quickly; *katā* for *kathā*, a word; *bādu* for *bandhu*, a friend. Note also forms like *saggēr* for *s'argēr*, of heaven; which illustrates the common tendency amongst all Bengali speakers to drop an *r* at the commencement of a compound letter, and to double the other member of the compound in compensation. The word *pēlē* for *pāilē* is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are *nēi*, I am not; *nīi*, thou art not. They are also used like the standard *nāi*, to represent a past negative with the present tense, *āmi churi karī nēi*, I did not commit theft, *tumi dāu nīi*, thou didst not give. This is quite different from Standard Bengali, in which *nāi* or *nāhi* is the negative auxiliary, while *nāi* gives a past negative sense to a present tense.

In the second specimen, we have the old first person singular of the past,—*giyēchhūnu* for *giyāchhūlām*

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.

[No. 16.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHĀ

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Kōna(kōnō) lōkēr dui-ti chhēlē chhilō. Tādēr maddē chhōta-tī
Certain person's two sons were. Of-them among the-younger
 tār bāp-kē bollē, 'bābā, tōmār bishayēr jē bhāg āmi pābō,
his father-to said, 'father, thy of-property what share I shall get,
 āmāy dāō.' Tār bāp bishay bhāg karē dilē. Kichhu din
to-me give.' His father property division having-done gave. Some days
 parē chhōta chhēlē bishay-āsāy ēkattar karē dūr dēs
after the-younger son property-etc. collected having-made distant country
 diyē chalē-gēla. Sēkhānē jēyē khub kharach-pattar karē
towards went-away. There going much extravagant-expenses having-done
 sab bishay uriyē-dilē. Uryē-dilē par sē-khānē bhām
all property squandered-away. Having-squandered-away after there great
 ākāl hōlō, tār khub dukshu (dukkhu) hōlō. Takhan sē sēi
scarcity became, his much adversity became. Then he that
 dēsēr ēk gērōstar gharē chākar railō, ār tār manihēr
of-country a householder's in-the-house servant remained, and his master's
 mātē sūor charātē nāglō. Sūorē jē bhūsi khētō sēi bhūsi
in-field hogs to-tend began. The-hogs which husks used-to-eat those husks
 khēyē āpnār pēttā bharātē ichchhā-kallē, kintu kēu tā-kē tā khētē
eating his-own belly to-fill wish-he-made, but any-one him that to-eat
 dilē-nā. Tār jakhan hōs hōlō, sē manē-manē kallē jē, tār
did-not-give. His when senses came, he in-mind made that, his
 bāpēr bāritē kata māinē-karā chākar rayēchē, ār
father's in-house how-many month-paid servants are, and
 tārā khub khētē pāchchē, ār sē hētā kshidēy machchē.
they much to-eat receive, and he here in-hunger is-dying.
 'Āmi utē āmār bāpēr kāchē jābō; tā-kē balbō,
'I having-arisen my father's near will-go; him-to I-will-say,
 "bābā, āmi saggēr biruddē ō tōmār sumukē pāp
"father, I of-heaven in-opposition and of-thee in-presence sin
 karichi. Āmi ār tōmār puttur habār juggi nēi.
have-committed. I any-more thy son of-being fit am-not
 Amā-kē tōmār ēk jan māinē khēkō jan-majurēr mata
Me thy one person monthly-(pay) eater coolie like

rākha." ' Sē utē tār bāpēr kāchē gēlō, kintu sē
keep." ' He having-arisen his father's in-neighbourhood went, but he
 durē thākti-i tār bāp tā-kē dēktē pēlē, tār bhāri
at-distance remaining-even his father him to-see obtained, of-him much
 dayā hōlō, ār sē daurē jēyē tār galā dharē, chumū
compassion became, and he having-run-to his neck catching-hold-of, kiss
 khēlē. Ohhēlē ballē, 'bābā, āmi saggēr biruddē ō tōmār
ate. Son said, 'father, I of-heaven in-opposition and of-thee
 sumukē pāp karichi, āmi ār tōmār pūttur habār juggi
in-presence sin have-committed, I any-more thy son of-being fit
 nēi.' Kintu bāp tār nijēr chākar-dikē ballē, 'siggir sab chēyē
(am)-not.' But the-father his own servants-to said, 'quickly all than
 bhāla kāpar ēnē ē-kē parāō, ēr hātē āngtī, pāyē jutō,
better cloth bringing this-man clothe, his on-hand ring, on-feet shoes,
 diyē dāō. Ār āmarā khāi-dāi ār āmōd kari. Kēnanā āmar
having-given give. And (let)-us eat and merry make. Because my
 ēi chhēlē-ti marē phēr-ābār bāchlō; hānyē chhilō, phēr
this son having-died again became-alive; lost was, again
 pāoyā (pāwā) gēlō.' Ēi katā balē, tārā āmōd-āllād
found went (has-been).' These words having-said, they merriment
 kattē nāglō.
to-do began.

Takhan tār bara pūttur mātē chhilō. Parē sē āstē-āstē
At-that-time his elder son in-field was. Afterwards he while-coming
 bārīr kāchē pāuohē nāch gānēr āoyāj (āwāz) pēlē. Takhan
house near having-arrived dancing's music's noise received. Then
 sē ēk-tā chhōrā-kē dēkē jījñēsā (jigēshā) kallē, 'ē-sab ki?'
he one boy having-calling question made, 'this-all what?'
 Takhan sē tā-kē ballē jē, 'tōmār bhāi ēsē-chē ār tōr bāp
Then he him-to said that, 'thy brother has-come and thy father
 tā-kē bhālay bhālay pēyē āmōd-āllād kachchē.' Ētē sē rēgē
him in-good-state receving merriment is-doing.' On-this he being-angry
 ār bhītarē jētē chāilē-nā. Takhan tār bāp bāirē ēsē
again inside-(the-house) to-go did-not-wish. Then his father out coming
 tā-kē sādā-sādi kartē nāglō. Tātē sē tār bāp-kē ballē jē, 'dēka,
him entreaty to-make began. On-this he his father-to said that, 'see,
 āmi ēta bachchhar chākarēr matan tōmār kāj kachchi. Kakhana
I so-many years servant like thy work am-doing. At-any-time
 tōmār katā kātī nēi; tabu tumi āmār bādudēr sātē āmōd-āllād
thy words disobey I-did-not; still thou my friends with merriment
 karbār jannē ēkbār-ō ēk-tā pātā pāti dāō-ni, kintu tōmār jē
to-do for once-even one goat she-goat didst-not-give, but thy that

chhēlē, tōmār bishay-āśay bēuśyēdēr niyē khēyē phēlēchē, sē
 son, thy property harlots with having-eaten has-thrown-away, he
 āstē-nā-āstē tumi tār jannē bara jaggi kallē.' Tātē sē
 immediately-on-coming thou him for great feast made.' On-that he
 tā-kē ballē, 'bāpu, tumi rāt dīn āmār kāchē āchha. Ār
 him-to said, 'oh son, thou night day of-me in-the-vicinity art. And
 āmār jā-kichu āchē sakal-i ta tōmār, kintu āmādēr khusi
 mine whatever is all-even indeed-(is) thine, but our merry
 hayē (hōē), āmōd-āllād karā uchit; kēnanā tōmār ēi bhāi marē
 being, merriment to-do (is)-proper; because thy this brother died
 gēchhlō, sē ēkhan ābār bēchē utlō; hāriyē chhlō, ēkhan
 had-gone, he now again having-survived has-arisen; lost was, now
 tā-kē pāōyā-(pāwā)-gēlō.'
 him (i.e. he) has-been-found.'

[No. 17.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BILĀSHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

	Āmi	Barddamān	rēl	lōkōmōtib	āpāsē	chāprāsī-giri	chākuri
	<i>I</i>	<i>Burdwan</i>	<i>rail</i>	<i>locomotive</i>	<i>in office</i>	<i>chāprāsī-hood</i>	<i>service</i>
kari.	Aj	rāt	āndāji	chār-tēr	samay	rēl-gārī	Jānālī
<i>do.</i>	<i>This-day</i>	<i>night</i>	<i>about</i>	<i>four</i>	<i>in-time</i>	<i>rail-cart's</i>	<i>Jānālī</i>
tār	bāsā	Bājē	Pratappur	thōkē	dāktē	jāchchinu.	Rāstā
<i>his</i>	<i>lodging</i>	<i>Bājē</i>	<i>Pratappur</i>	<i>from</i>	<i>to-call</i>	<i>I-was-going.</i>	<i>Road</i>
bhulē	ēk-tu	bēsī	uttur	digē	gyēchinu.	Tār par	phirē-giyē
<i>missing</i>	<i>little</i>	<i>more</i>	<i>north</i>	<i>side</i>	<i>I-had-gone.</i>	<i>Afterwards</i>	<i>returning</i>
Rāhaman-kē	dāktē	jāba	ēman-samay	chōr	chōr	balē	āmā-kō
<i>Rahman</i>	<i>to-call</i>	<i>going</i>	<i>at-this-time</i>	<i>thief</i>	<i>thief</i>	<i>shouting</i>	<i>me</i>
Āmi	sandēr	par	thēkē	rāt	chārtē	parjanta	āpāsē
<i>I</i>	<i>evening</i>	<i>after</i>	<i>since</i>	<i>night</i>	<i>four</i>	<i>till</i>	<i>in-office</i>
Tāhā	Gharbaran	ō	Harī	Bāgdi	chāprāsī	jānē.	Āmi
<i>This</i>	<i>Gharbaran</i>	<i>and</i>	<i>Harī</i>	<i>Bāgdi</i>	<i>Chāprāsī</i>	<i>know.</i>	<i>I</i>
kari	nēi.	Āmi	jāni-nā	sō	kēna	āmār	nāmē
<i>committed</i>	<i>have-not.</i>	<i>I</i>	<i>do-not-know</i>	<i>he</i>	<i>why</i>	<i>my</i>	<i>in-name</i>
apabād	dichchē.						
<i>blame</i>	<i>is-giving.</i>						

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjhis, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khuntī Thanās, in the extreme South-East of the Rānchī District, where it is called Khottā Bāngalā, Sarāwakī, or Sarākī. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of *ō* for *a* in words like *daulōtēr*, of wealth; *mōrchhū*, I die; *kōśbī*, a harlot. As usual, there is a tendency to elide an unaccented *i*. Thus, *khātēk*, he used to eat; *hatē*, to be; *jātē*, to go; *mjālēk*, he went; *pālēk*, he got; and many others. As usual, also, a medial *h* is liable to elision. Thus, *kaīlēk*, he said; *rālēk*, he was; *ratē*, remaining. There is a tendency for *ī* to become *ē*, as in the word *pēchhu*, after.

In the declension of nouns, the nominative plural termination *rā* is carried through the oblique cases, so that we have as accusatives plural *chākar-rā-kē*, servants; *mītān-rā-kē*, friends; and as a genitive plural, *kōśbī-rā-dēr*, of harlots.

In regard to pronouns note the singular *mū*, I; and the form *hāmarā*, we, borrowed from the *hamārā*, we, of Bihārī which is the main language of Rānchī.

As regards verbs, there is a peculiar form *hēkē*, for 'is,' which is borrowed from the Bihārī *hikai*, which we meet in Magahī. Similarly, we have the Bihārī form *rahē*, meaning, 'he was.' The word *lāgū* is used to mean, 'I am.'

The first person singular ends in the old termination *ū*. Thus, *lāgū*, just mentioned; *mōrchhū*, I am dying; *karēchhū*, I have done, and so on. The first person singular of the Future ends in *mu*. Thus, *pāmu*, I shall get; *jāmū*, I shall go; *kaīmū*, I shall say. The third singular of the Past usually ends in *ēk* in all verbs, both transitive and intransitive. Thus, *mjālēk*, he went; *pālēk*, he got; and many others.

There is a peculiar form of the Conjunctive Participle in *vyār*, which should be noted. Thus *jāiyār*, having gone; *kariyār*, having done; *uthiyār*, having arisen; *āniyār*, having brought; *āsiyār*, having come; *ḍākiyār*, having called; and *ṣuniyār*, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the dialect.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, SARAKĪ SUB-DIALECT.

(RANCHI DISTRICT.)

Ēk lōkēr du bētā rāhē. Uhār mājhē chhota bētā bāp-kē
One man's (of-man) two sons had. Them among younger son father-to
 kaīlēk, 'ē bāp, daulōtēr jē bhāg pāmu mūi, sēi bhāg
said, 'Oh father, of-property that (the) portion would-get I, that portion
 mō-kē dē.' Sē uhār mājhē daulat bātā kari dilēk. Thōrēk dinēr bādē
me give.' He them among property division doing gave. Few days after
 chhōṭa chhāoyā (chhāwā) sab ēkthin kari ān muluk nijālēk. Ōthā
younger son all together making different country went. There
 jāiyār u khārāp kām kariyār urāi dilēk Sē sab barbād karlēk, u
going he bad deeds doing wasted. He all squandered-away, (in) that
 muluk bhāri ākāl hō-lēk. Uhār kashṭa hatē-lāglēk. Ār u jāiyār
country great famine occurred. His difficulty began-to-be. And he going
 u mulukēr ēk lōkēr āchhrāy (āsrāy) rāilēk. U lōk ubā-kē
that of-country one man's in-protection lived. That man him
 āpanār t̃āire śuyair charātē pathālēk. Ār śuyair jē ghās khātēk
his-own in-field swine to-feed sent And swine that (the) husks ate
 sēi ghās khāiyār āpanār pēt̃ bharātē man-karlēk. Kintu kēu ubā-kē
that husks eating his-own belly to-fill desired. But any(body) him
 ditēk nāhi. Ār jabē bujhtē pārlēk u kaīlēk, 'mōr bāpēr
would-give not. And when to-understand he-could he said, 'my father's
 kata darmā-āolā (-wālā) chākar āchhē, ōrā khābārlēk ō
how-many hired servants are, they (enough-for-)eating and
 ārō bēsi pāēn, ār mūi bhūkhē mōrehhū. Mūi uṭhiyār mōr bāpēr
still more get, and I in-hunger am-dying. I arising my father's
 ṭhin jāmu, ār tā-kē kaīmū, "bāp, mūi sargēr bābir ār tōr
near will-go, and him-to will-say, "father, I heaven's against and of-thee
 pāsē pāp karichhū. Ār mūi tōr bētā kahābār jāig nā lāgū
near sin have-committed. And I thy son of-being-called worthy not am.
 Tōr darmā-āolā ēk lōk chākarēr mihār mō-kē rākh." Pēchhu uṭhiyār
Thy hired one man servant's like me keep" After arising
 uhār bāpēr ṭhinkē gēlēk, ār u phārākē rāite-i, uhār bāp ubā-kē
his father's near went, and he at-a-distance being-even, his father him
 dēkhtē palēk, ār dayā kariyār kudī-gēlēk ār tōṭā dharlēk
to-see got, and compassion doing ran and neck caught-hold-of
 ār chum khālēk. Ār bētā ubā-kē kaīlēk, 'bāp, mūi sargēr bāhir,
and kiss ate: And son him said, 'father, I heaven's against,

ār tōr pāsē pāp karichhũ. Ār mūi tōr bētā kabābār
and of-thee near (before) sin have-committed. And I thy son to-be-called
 jāig nā lāgũ' Lekin uhār bāp chākar-rā-kē kailēk, 'tōrā chārē khub
worthy not am' But his father to-servants said, 'you soon very
 beś kāpar āniyār ihā-kē pīdhāō, ihār hātē āthi pīdhāō, ār gōrē
good robe bringing him put-on, his on-hand ring put-on, and on-his-feet
 jutāō pīdhāō, ār hāmarā khāi ār ānanda kari, kēnē-nāi ēi chhāōyā-tā
shoes put-on, and we eat and merry make, for this son
 mōr mari rahē, ārhō bāchiyāchhē; hārāi rahē, sē pālī.' Pēchhu ōrā
my dead was, again is-alive; lost was, he is-found.' After they
 ānanda hōlēn.
merry were.

Ēkhan uhār bara bētā kshētē (khētē) rahē Ār u āsiyār ghar pas hōlēk
Now his elder son in-field was. And he coming house near was
 Ār bājnā ār nāch śuntē pālēk. Ār u ěk lōk chākar-kē dākīyār
And music and dancing to-hear got. And he one man servant calling
 śudhiyālēk, 'i sab ki?' U uhā-kē kailēk, 'tōr bhāi āsiyāchhē, ār tōr
asked, 'this all what?' He him-to said, 'thy brother has-come, and thy
 bāp khub bhōj kariyāchhē, kēnē nāi uhā-kē bēsei-beś pāichhēn'
father great feast has-made, for him safe-and-sound has-received'
 Lēkin u śuniyār khisālēk, ār bhitar-kē jātē nāi mānlēk. Sēi-tēhē
But he hearing was-angry, and in (the-house) to-go not agreed. Therefore
 uhār bāp bāirālēk, ār uhā-kē bujhātē lāglēk. U jābāb kariyār kaitē
his father came-out, and him to-explain began. He answer doing to-say
 lāglēk, 'dēkh, dhēr-din-lēk mūi tōr sēbā karichhũ. Tōr
began, 'Lo, for-many-days I thy service have-done. Thy
 kona kathā kakhana-ō kātū nāi. Ār tāu mō-kē ěk-tā-ō
any word ever I-transgress not. And yet to-me one-even
 chhāgāil-chhāōyā-ō dis nāi, jē mūi mōr mitānrā-kē niyār ānanda
had thou-givest not, that I my friends with merriment
 karū Lēkin jakhan tōr ēi bētā āsiyāchhē jē kōśbirādēr sangē
may-make But when thy this son has-come who harlots with
 tōr daulat khāi dūbāiyāchhē, takhan tūi tār lāgin bhōj kariyāchhis'
thy property eating has-drowned, then thou his for feast hast-made.'
 Ār u uhā-kē kailēk, 'bētā (bāchhā) tūi sab din mōr sangē āchhis.
And he him-to said, 'son (darling) thou all day my with are.
 Mōr jē ā-chhē, sē sab tōrē-i hēkē Ānanda haōyāi (hōwāi) thik
My that is, that all thine-even is. Merry being meet
 hēkē, ār khusi haō. Kēnē-nāi tōr ēi bhāi mari rahē, ār phēr
is, and glad be. For thy this brother dead was, and again
 bāchi ghurlēk; ār hārāi rahē, ār pāōyālēk (pāwālēk).'
alive came-back; and lost was, and is-found'

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalmā range in Barāhbhūm in the south of Manbhum. It is spoken in slightly different forms by the Khariās and by the Pahāriās. The Khariās are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Mundā or Kolarian family. Those who have settled in Manbhum have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Manbhum are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahāriās are a cognate race to the Khariās, and inhabit the same hills. See the Statistical Account of the District, p. 288.

The patois is called Khariā-thār or Pahāriā-thār, according to the speakers. The number of speakers returned is as follows :—

District.	Dialect.	Number of Speakers
Manbhum	Khariā-thār	2,298
"	Pahāriā-thār	462
	TOTAL	2,760

As in the case of the Kurmālī dialect of Bihārī, we meet Bihārī forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Kurmālī, Bihārī forms predominate, and the dialect is classed under Bihārī; but in Khariā-thār, the basis of the dialect is evidently Bengali. The following is an account of the peculiarities of the Khariā-thār as illustrated by the two specimens immediately following :—

I.—PRONUNCIATION—

A Bengali *a* (pronounced in Bengali as *ō*, or *o*) frequently becomes *u*. Thus, *kuri*, for *karī*, having done; *muri*, having died; *bunb*, for *balība*, I will say; *dhuri*, having caught; *kunnu*, for *karīnu*, I did; *vilum*, for *vilamba*, delay; *munē*, in (my) mind, *dilu*, for *dila*, he gave; and many others. An *āi*, becomes indifferently, *ē*, *i* or *a*. Thus *hēnāk*, *hināk* or *hanāk*, for *hailēk*, he became; *hibāk*, it will be.

In the case of the word *munāk* for *mārilēk*, *ā* has become *u*

The letter *ē* (pronounced in Bengali as *ē* or *ě*), frequently becomes *ā*, which is pronounced as *ā*, like the *a* in *hat*. Thus, *yāhak*, pronounced *yāhōk*, for *ēk*, one, *kunāk*, pronounced *kunnāk*, for *karilēk*, he did; *hēnāk*, pronounced *hēnnāk*, for *hailēk*, he became; *bunāk*, for *balilēk*, he said; *sār*, pr *shār*, a sēr-weight.

The *y* is sometimes dropped. Thus *kahunāk*, he said, *hināk*, it became

The letter *ō* is frequently changed to *a* (pronounced *ō* as in *hot*). Thus *nak*, for *lōk*, a person; *chhatkā*, for *chhōtkā*, small, young; *char*, for *chōr*, a thief, and others.

So *u* and *ū* become *a* in *māṛash*, for *mānush*, a man; *bhakē*, for *bhūkhe*, hunger.

Au becomes *ai*, in *dailat*, wealth.

As regards consonants, there is a tendency to aspiration, as in *dhūr*, for *dūr*, distant. So, *h* is inserted, as in *yāhak* (*yāhōk*) for *ēk*, one; *chaharātē*, for *charātē*, to feed

The letter *n* is liable to become *r*, with nasalisation of the preceding vowel.

Thus *mūrish*, for *munis*, a servant; *śūr* for *śuni*, having heard, *jūr*s, for *jinis*, things, *mārash*, for *mānush*, a man. This is really an attempt to pronounce a cerebral *n*, the sound of which has been lost in Bengali, but which still exists in Oriyā and in the languages of Western India. At the beginning of a word, it becomes *l*, in *lahi*, I am not; *lay*, is not.

The letter *l* sometimes becomes *r*, as in *sakar*, for *sakal*, all; *ākār*, a famine; *m̐ri*, having come out, but it more usually becomes *n*, as in *nak*, for *lōk*, a person; *lahināk*, he said, *hanāk*, it happened, *gēnāk*, I am gone, or he went; *āsñēk*, he came, *kunnu*, for *karilu*, *larinu*, I committed; *nāgnēk*, for *lāgilēk*, they began; *bhan* for *bhāla*, good; and many others.

The letter *y*, added to a consonant doubles it, and is not itself pronounced. Thus *nād^yu*, pr. *nāddu*, sweetmeats.

Of course, *ś*, *sh* and *s* are all indifferently pronounced as *sh*.

Note the curious word *dhārmēnā*, running,—apparently a corruption of *dhāvamāna*

II—NOUNS—

(a) **Pleonastic Suffixes**,—These are *ta* (gen. *tār*), and *gā*. Both are common. Thus, *du-tā*, two, *chāō-tā*, the son; *daulat-tār*, of wealth, *chhāo-gā*, the son, *sakar-gā*, all; *hāt-gā*, the hand.

(b) The **Accusative-Dative** usually ends in *kē*. Thus *bābbā-kē*, to the father. Note, however, *ghara-k jāl*, going to the house.

(c) The **Genitive** is regular. Thus, *nakēr*, of a person, *babbār*, of a father, but *ghara-k pās* (Bihārī), near the house.

(d) The **Instrumental-Locative** usually ends in *ē*. Thus, *mājhē*, in; *gharē*, in a house; *bhakē*, by hunger; and many others

Sometimes it ends in *t*. Thus *gēnā-t*, on going; *bunvā-t*, on saying.

(e) The signs of the **Ablative** are *hātē* and *thēkē*. Thus *dhūr hātē*, from a distance; *makar hāt-gā hātē*, from my hand, *naukā thēkē*, from the boat

(f) The **Plural** seems, as a rule, to be the same as the singular. When necessary, regular Bengali forms are used.

III.—PRONOUNS—

First Person,—*muī*, I, *mahar*, my; *mahar-kē*, *mur-kē*, me, to me; *muī-rā*, we. In the phrase *muī dōsh hanāk*, by me a fault has been, it seems as if *muī* was in the case of the Agent, or Instrumental. Of Hindūstānī, *mujh sē dōsh huā*.

Second Person,—*tūi*, thou, *tāhar*, *tahar*, thy

Third Person,—*sē*, he, *tāi*, he (correlative), *tāhar*, *tāhār*, his, *tāhar-kē*, *tahar-kē*, him, to him, *tāha-tē*, on that, *tāharā*, *tāhārā*, they; *tāhārdēr*, of them; *tāhar-dikē*, to them.

Ēhāy, on this.

Adjectives,—*ēi*, this, *sēi*, at, that

Relative,—*y(j)ē*.

Others,—Anything, *kichhu*, *kis*, anyone, *kēha*; any, *kōn* (not *kōnō*).

IV.—VERBS—

In these there are the wildest irregularities. The most conspicuous is the want of sense of person. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below :—

A.—Auxiliary Verbs, and Verbs Substantive—

(1) Present,—*lahi*, I am not; *āchhay*, thou art; *āhay*, it is; *āchhē-y*, they are, even; *lay*, is not.

(2) Future,—*hībāk* (pron. *hubbāk*), he will be

(3) Past,—*hanāk* (*hōnnāk*), *hināk*, *hēnāk*, *hēnāk*, he was, it happened, etc.
All corruptions of Bengali *hailēk*.

Chhinā, *rahinā*, *rahin*, *hēnā* (corresponding to Bihārī, *chhalā*, *rahalā*, *rahal*, *halā*), he was, they were.

(4) Past Participle,—*hēnā*, in *gār-hēnā*, fattened.

The forms *gēnā* and *hēnā* are often used as an auxiliary, in the place of the Bengali *chhila*.

B.—Finite Verb—

(1) Present,—*kātu-ni*, I did not transgress; *jānu-nāi*, I do not know; *pāi-nāi*, I did not get, *pārum*, they can; *pāy*, they get.

(2) Imperfect,—*kmit-gēnā* (*gēnā*=Bengali *gēla*, used instead of *chhila*), I was selling, thou wast (art) selling; *dēkhit gēnā*, I was seeing.

(3) Future,—*jām*, I will go; *din*, we shall give; *bunib*, I will say.

(In colloquial Bengali, the *m* forms are common, in the case of verbs whose roots end in vowels, like *dē*, give, *jā*, go.)

(4) Imperative,—*kunī*, let us make; *dē*, give; *ās'a*, come, *din*, give me (respectful); *rākhin*, keep me (respectful)

(5) Past,—*First Person*,—Regular is *gēnām* (= *gēlām*), I went. Usually it ends in *nu*. Thus *kunnu*, I committed, *dēkhnu*, I saw; *jānu* (pr. *jānu*), I knew, *dhunnu*, I caught

Sometimes the form of the third person is used thus,—*muri gēnāk*, I am dead; *kunāk*, I said; *kunāk*, I did, *dēnāk*, I gave

Second Person,—*din nāi*, thou didst not give; *munāk* (form of 3rd person), thou hast killed.

Third Person,—There are several forms, which may be grouped as follows —

(a) Bengali forms in *lēk*,—*āsnek*, he came, *dilek*, he gave; *nāgnēk*, they began; *hanēk*, there was

(b) Corresponding to the same,—in *nāk* (*āk*),—*kunnāk*, he did; *hanāk* (etc, see Aux verbs), it happened; *banāk*, *bunāk*, he said, *ās'nāk*, he came; *mānāk*, he killed; *kun'nāk*, they said; *dhanāk*, they caught; in *nāk*,—*kahināk*, *kuhināk*, he said; *dhāināk*, he ran; *ās'nāk*, he came, *hūnāk*, (?) they made (*pārayā nāgt utu-putu hūnāk*, they made an attempt for fleeing); *ghurīyānāk*, they returned

(c) Corresponding to Bengali forms in *la*,—*rahnu* (= *rahila*, pr. *rōhilo*), he remained; *dinu*, he sent; *pānu*, he got; *mānu*, he did not even desire; *nu* (= *laila*), he took.

- (d) Corresponding to Bihārī forms in *lā*,—*gēnā*, he went; *nigānā*, they carried off.
- (e) Corresponding to Bihārī forms in *l*,—*bāch'ān*, he survived (=Bihārī *bāchāēl*, for *bāchal*).
- (f) *dīm*, he gave; *khām*, he ate. Possibly, there are Historical Presents, cf *parum*, they can, above.
- * (g) *dīt-nā*, he did not give, *nāgat*, he began; *nāgay*, they began. Possibly, these also are Historical Presents.
- (6) **Perfect and Pluperfect**,—*kari hēnā* (3rd person for first), I have done, *māri hīnāk* (3rd person for first), I asked; *dēkhi hēna* (3rd person for first), I saw; *kuri hīnā*, he has done; *bāch bun hēnāk*, he spoke, *marī gūnu hēnā*, he had died, *bāch hēnā*, he has survived.
- (7) **Present Participle**,—*asit*, coming; *kint*, selling, *dēkhit*, seeing, *sūrit*, hearing
- (8) **Infinitive**,—(a) *chakarātē*, to feed; *pindh'ātē*, to put on, *māri dītē*, to kill, *anhātē*, to stop
(b) *nibrāt*, to finish, *sudhāt*, to ask, *jāt*, to go, *dēkhit*, to see; *chālāt*, to ply; *chikurit*, to make a noise.
- (9) **Verbal Noun**,—*pārayā*, fleeing, *hanāy* (loc.), on their being; *gēnāt* (loc.), on going, *bunyat* (loc.), on saying.
- (10) **Conditional Participle**,—*gēnāhi*, going
- (11) **Conjunctive Participle**,—The Bihārī form in *i*, is the most usual. Thus,—*bāti*, having divided; *kuri*, having done; and many others. So *rahi kuri*, having remained, *thāki kuri*, living, *uthi kuri*, having arisen; *āni kuri*, having brought, which are also Bihārī.

Other forms are—

- (b) *āsā*, coming, *hēnā*, being, *nignā*, taking; *ānā*, taking
(c) *khāyē kuri*, having eaten, *khāyam*, having eaten, *chikurik*, calling.

An instance of the **Passive** is *pānu gēnā*, he was found

An instance of an **Inceptive Compound** is *kuri nāgnēk*, they began to make.

An instance of an **Acquisitive Compound** is *dēkhit pār nār*, I could not see

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT

(MANBHUM DISTRICT)

যাহক নকের দুইটা ছাওগা রহিনা। তাহান্‌দেব গাৰে ছট্কা বাববাকে কহিনাক বাব্বা দৈলতটার যে মহর বাঁটা হিচা তাই মহবকে দিন্ আর সে তাহব দিকে দৈলতটা বাঁটি বুনি দিন্। কিছু দিন বহি বুবি ছট্কা সকডগা এক ঠাঁই কুরি ধূর মুল্লুক চলি গেণা। উথিনে বিহিত আচাবে থাকি কুরি সকড ধন নিব্রিহি কুত্চাক্ সকডগা নিব্রিহি গেণাৎ সে মুল্লুকে বেড়ি আকাড হত্চাক। তাহর বেড়ি ঢুকু হিত্চাক। একটা ঘরে আশ্বা কুরি রহিনু। সে তহরকে খেতে যুস্‌রী চহাবাতে পাঠাই দিন্। সে যুস্‌রী জিসকিস্ খাঁয়ে বুবি আঘাই গেণা খুসি হিব্যাক্। তাহরকে কেহ দিত্না। বখন তাহব দিশ হিনাক সে বত্চাক মহর বাব্বাব বেজাই মুঁডিব খাঁয়ে নিব্রাত নাই পাকম্ এত জিনিসগা পায় আর মুই ভকে মুবি গেণাক্। মুই উঠি বুবি বাব্বাব ঠাঁইয়ে জাম্ আব তাহরকে বুনিব্ মুই সরগপর আর আপনটি দোব হত্চাক্ মুই য়াতেখনে তাহব ভন্ ছাওগা লহি মুইকে তাহব ঘরে ধাঁগড রাখিম। সে উঠি কুরি তাহর বাব্বাব থি আস্নেক। তাহর বাব্বা ধুব ইতে তাহবকে আসিৎ দেখি খুসিহি গেণাক্ ধাইনাক্ তাহব ঘাডে ধুবি চুম খান্। সেই ছাওগা বত্চাক্ মুই সরগ পর আর তাহরথি দোব বুন্‌মুই আর তাহর ভন্ ছাওগা লহি। মিনতক্ তাহর বাব্বা ভনডেদ্যা হাতগা আংঠী আর গডে জুতা এথিনে আনি কুরি তাহরকে পিন্‌ক্যাতে ধাঁগডকে বুনি দিনেক আব গাঁডহেনা বাছুর আনি বুবি গারি দিতে বত্চাক্ আর বত্চাক আস্ত মুইরা খায়ম রংবিজ বুবি। মহর এই ছাওগা মুরি গেণা আবার বাঁচ্যান্। হাবাই গেণা পান্ন গেণা। আর তাহরা রংরিজ কুরি নাগ্নেক্ ॥

এথিখনে তাহর বড ছাওগা খেতি ছিনা। সে ঘরক্ পাশ আসিৎ আসিৎ গীত্‌নাচ্ শুঁডি পান্ন। সে একটা ধাঁগডকে চিহিরিক এই সকড মান হুধাৎ নাগৎ। সেই ধাঁগড বত্চাক্ তাহর ভাইকা আসত্চাক্ আব তাহর বাব্বা তাহরকে ভনগাঁন্দ্য পান্ন গাঁডহেনা বাছুর মান্যাক্। তাহতে সে রাগনা ঘরক জাত মানুই না। তাহর বাব্বা নিকডি আসি তাহরকে বুনি হেত্চাক। সে বত্চাক ওরে বাব্বা বিহিত বছব তহর পুঁজি কুরি হেনা কথ্নু তহর কথা মুই কাটুনি। মিনতক্ তুঁই মুইকে একটা ছাও ছাগড দিম নাই যে মহর বিহিত কুনকুলাইনা বংরিজ কুরি। মিনতক্ তাহর ছাওগা কোশবি সঙ্গে তহর সকড ধন নম্ কুরি হিনা সেই ছাওগা আসিৎ আসিৎ তুঁই তাহর জন্ত গাঁডহেনা বাছুর মুত্চাক্। বাব্বা বুত্চাক তুঁই সব্ সময় মহর পাশ আছয়, মহর সব ধন তহরা রংরিজ করি ধন হত্চাক্। তহর এই ভাইকা মুরি গিন্ন হেনা বাঁচ হেনা হারাই গেণা পান্ন গেণা ॥

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

Y'āhak (yāhōk) nakēr dui-tā chhāo-gā rahinā. Tāhārdēr mājhē chhatkā bābbā-kē
One man's two sons were. Them among the-younger father-to
 kabinak, 'Bābbā dailat-tār jē mahar bātā hichā, tāi mahar-kē din.' Ār sē tāhar-
told, 'Father of-property that my share, that me give.' And he them-
 dikē dailat-tā bāti kuri-dim. Kichhu-din rahi-kuri chhatkā sakar-gā
to (his) property dividing did. Some-days staying the-younger-(son) everything
 ēk-thāi-kuri dhūr mulluk chali-gēnā Uthmē bihit āchārē thāki-kuri sakar
collecting distant land went. There (in)-irregular habits living all-(his)
 dhan nibrihi kun'āk Sakar-gā nibrihi-gēnāt, sē mullukē hēd'i
riches waste did Everything on-coming-to-an-end, (in)that land great
 ākār han'āk. Tāhar bēd'i dushku hin'āk. Ēk-ta gharē ārā kuri rahinu.
famine came His great distress was. (In)-one house protection taking stayed
 Sē tāhar-kē khētē ghusrī chahārātē pāthāi-dinu. Sē ghusrī jis-kis khāyē-kuri,
He him in-the-fields hogs feeding sent. He hogs' (food) husks eating,
 āghāi-gēnā khūsi hib'āk. Tāhar-kē kēha dīt-nā. Jākhan tāhar
was-satiated glad will-be (would-have-been). Him anyone did-not-give. When his
 diś hin'āk, sē ban'āk, 'mahar bābbār bējāi mūrish khāyē nibrāt nāi pārum,
senses came, he said, 'my father's good-many servants eating finish not can,
 'ēta jinis-gā pāy, ār muī bhakē mūrī gēnāk. Muī utthi-kuri bābbār thāiyē
so-many things they-get, and I of-hunger dying am-gone. I rising father's presence
 jān ār tāhar-kē bunib, "muī sarag-par ār āpan-thi
will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence
 dōsh han'āk; muī yā'ēkhanē tāhar bhan chhāo-gā lahi: muī-kē tāhar gharē
sin has-been; I now thy good son am-not: me (in)thy house
 dhāgar rākhim." Sē utthi-kuri tāhar bābbār thi ānēk. Tāhar bābbā dhūr
servant keep." He rising his father's presence came. His father distance
 hātē tāhar-kē āsit cēkhi khushi gēnāk, dhāināk, tāhar ghārē dhuri,
from him coming seeing glad went, ran, his neck catching (falling-on),
 chum khām. Sē chhāo-gā ban'āk, 'muī sarag-par ār
isses ate That son said, 'I in-the-presence-of-heaven and
 tāhar-thi dōsh han'āk. Muī ār tāhar bhan chhāo-gā lahi.
in-thy-presence sin committed. I any-more thy good son am-not."
 Mintak tāhar bābbā bhan-gēnā hār-gā āngūthi ār gārē jūtā
But his father good hand (finger) rings and (for) leg shoes
 ēthinē ām-kuri tāhar-kē pinchātē āngūthi-kē buni ānēk, ār gārē jūtā
here bringing him to-pat-on servant's-to order gave, and father's

bāchhur āni-kuri māri-ditē ban'āk, ār ban'āk, 'ās'a, muirā khāyam
calf bringing to-kill ordered, and said, 'come, we eating
 rangrij kuri. Mahar ēi chhāo-gā muri gēnā, ābār bāch'ān; hārāi
merriment make. My this son dead went, again lived; lost
 gēnā, pānu-gēnā.' Ār tāharā rangrij kuri nāgnēk.
went, (again) got-was.' And they merriment to-make began.

Ēthi-khanē tāhar bara chhāo-gā khēti chhinā. Sē gharak pās
At-this time his elder son in-the-fields was. He home near
 āsit āsit gīt-nāch sūri pānu. Sē ēk-tā dhāgar-kē chhirik
coming coming song-(and)-dance hearing got. He one servant-to calling
 ēi sakar mān sudhāt nāgat. Sēi dhāgar ban'āk, 'tāhar
(of)-these all (the)-meaning to-ask began. That servant replied, 'thy
 bhāikā āsn'āk ār tāhar bābbā tāhar-kē bhan-gānd'ē pānu gār-hēnā
brother has-come and thy father him all-hale getting fat-become
 bāchhur mān'āk.' Tāhatē sē rāgnā, gharak-jāt mānu-i
calf killed.' At-that he became-angry home-to-go did-desire-even
 nā. Tāhar bābbā nikri āsi tāhar-kē buni hēn'āk, sē ban'āk,
not. His father out coming him told having, he replied,
 'O-rē bābbā, bihit bachhar tahar pūji kuri-hēnā, kaknu tahar kathā
'Oh father, so-many years thy service I-done-have, ever thy words-(orders)
 muī kātu-nī, mintak tūi muī-kē ēk-tā chhāo chhāgar dīm
I crossed-(disobeyed)-not, but thou me one young goat gavest
 nāi jē mahar bihit kun-kulāinā rangrij kuri. Mintak
not (so)-that my many friends-taking merriment I-may-make. But
 tāhar chhāo-gā kōśbi sangē tāhar sakar dhan nashta-kuri hinā, sēi
thy (this)-son harlots with thy all wealth wasted has, that
 chhāo-gā āsit āsit tūi tāhar jan'a gār-hēnā bāchchhur mun'āk.'
son coming coming thou him for fat-become calf hast-killed.'
 Bābbā bun'āk, 'tūi sab-samay mahar-pās āchhay; mahar sab-dhan,
(The)-father replied, 'thou all-the-while me-with art; my all-wealth,
 tahar. Rangrij kuri dhan han'āk. Tāhar ēi bhāikā muri ginu
thine. Merriment making right has-been Thy this brother dead gone
 hēnā, bāch hēnā, hārāi gēnā, pānu-gēnā.'
had, lived has, lost went, has-been-regained.'

[No. 20.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT. (MANBHŪM DISTRICT.)

মুই দোকানে বসি নাড়ু কিনিংগেনা। চারটা বাবু আসা মুইকে বুন্ডাক নাড়ু কতদব কিনিং গেনা। মুই কুইনাক্ সৰুডবকম জিঁডিসের ব্যাকে লয়। তাহারা কুইনাক্ সৰুডবকম জিঁডিস কুমি স্যাড দেডহেক দে। মুই তাই কুন্ডাক্ আর দুইটকা চাডি আঁড়া দাম মাগি হিনাক। তাহরদের মাঝে ব্যাহক নক বিহিত জিঁডিস মহর হাংগা হৈতে নিলু আর বুন্ডাক নৌকা থেকে দাম পাঠাই দিম। ভন মাঁডব দেখিহেনা মুই কিস্ নাই বুন্ডাক্। দাম আসিং বিলুম হনায মুই নাড়াধার গেনাহি কোন্ নৌকা দেখিং পাই নাই। পরে বিহিৎ ধূরে ব্যাহক নৌকা দেখিং গেনা। তাহতেই বাবুমাঁনা আছেব মুনে-কুরি ধাইগেনা গেনাম। কাঝে-কাঝে মুই ধাইগেনা সেই নৌকার পাশ হেনা দেখ্‌নু সেই বাবু চারটা সেথিনে নাই। মুই যে মুঠা কুরি নাড়ু দেনাক সেইটা দুইটার মাঝে বসি রহিনা, আর সেটা যে শালপাতর ঢাকা রহিনা সেটা ওন জাবগায় পড়ে রহিন। দেখিহিনা সেটা কন্‌কম্ আহব এহায ঐ নৌকা ঐ বাবুদের জামু মুই নাউডকে নৌকা অন্‌হাতে কুইনাক্ আর বাবু কুঁধি গেনা, বুন্ডাক। মিনতক্ তাহরা মহর কথা নাহি শুঁডিং নৌকা চালাং নাগয়। গ্যাহায মুই পাঁডটে অন্‌হা নৌকা ধুমু। ব্যাহক্ নক্ মাঝি আর ব্যাহক্ নক্ দাড়ি তাহারা নৌকা নিগ্না পাড়য়া নাগিৎ উটপুট্ হিৎনাক্। মিনতক্ এই কমে কিসক্ বিলুম্ হনেক্। এথ্‌নে বাবুদের মাঝ দুইটা নক্ ঘুরিয়ানাক্ মুইকে বন্ডাক্ আর চর নৌকাবে চুরি কুবিতে আসনাক্ বুনিবাং চিহিরিৎ নাগয়। তাহর আধ ঘন্টা পর আর দুইটা বাবু ব্যাহক নক সিপাহি সঙ্গে আনা মুইকে ধরি নিগানা কাঁডি ঘরক। মুই কিসক্ জানু নাই। মহর দব নাই।

TRANSLITERATION AND TRANSLATION

Mui dōkānē basi nāḍ'u kinit-gēnā. Chār-tā Bābu āsā muī-kē
I in-the-shop sitting sweetmeats was-selling. Four Babus coming me
bun'āk, 'nāḍ'u kata-dar kinit-gēnā.' Muī kuīnāk, 'sakar rakam
asked, 'sweetmeats (at)-what-price selling' I replied, 'all kinds
jīrisēr y'ākē-lāy.' Tāhārā kuīnāk, 'sakar rakam jīris kunni ē'ār
(of)-things the-same-(is)-not.' They said, 'all kinds of-things mixing seers
dēr-hēk dē.' Muī tāi kun'āk, ār duī takā chāri ārā dām
one-and-half give.' I that did, and two rupees four annas price
māgi-hināk Tāhardēr mājhē y'āhak (y'āhōk) nak bihit jīris mahar hāt-gā
asked. Them of one man those-many things my hands
hātē ninu, ār bun'āk, 'naukā thēkē dām pāthāi-dim.' Bhan-mārash dekhi-hēnē
from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing
muī kis nāi bun'āk. Dām āsit bilum hanāy muī nārā
I anything not said Price (in)-coming delay (there)-being I river
dhār gēnāhi, kōn naukā dēkhit pāi-nāi. Parē bihit dhūrē
side going, any boat to-see was-able-not After-(this) some at-distance

y'āhak naukā dekhit gēnā. Tāhatē-i Bābu-minā āchhē-y, munē-kurī,
one boat see did. In-that the-Babus are-even, thinking-in-the-mind,
 dhāimēnā gēnām. Kājhē-kājhē muī dhāimēnā sēi naukār pās
running I-went. Therefore I running that boat by-the-side-of
 hēnā, dēkhnu sēi Bābu chār-tā sēkhinē nāi. Muī jē muthā
being, saw those Babus four there (were)-not. I which leaf-pot
 kuri nād'u dēnāk sēi-tā dui-tār mājhē basi
having-made-(in) (the)-sweetmeats gave that of-two in-the-midst sat
 rahinā. Ār sē-tā jē sāl-pātar dhākā rahinā, sē-tā ōn
was. And that-(which) (with) which sāl-leaves covered was, that other
 jāygāy parē rahin. Dēkhī-hinā sē-tā kamkam āhay, ēhāy ai
in-place lying was I-saw that little-(quantity) is-remaining, on-this that
 naukā ai Bābudēr jānnu, muī nāur-kē naukā anbhātē kuhināk, ār
boat of-those Babus I-knew, I (the)-boatman the-boat to-stop asked, and
 'Bābu kūdhi gēnā,' bun'āk. Mintak tāharā mahar kathā nāhi sūrit
'Babus where gone,' enquired. But they my words not listening-to
 naukā chālāt nāgay. Y'āhāy(yāhāy) muī pārtē anbhā naukā
the-boat plying began. At-this I in-the-water plunging the-boat
 dhunnu. Y'āhak nak mājhi ār y'āhak nak dāri tāhārā naukā
caught-hold-of. One man boatman and one man oarsman they the-boat
 nignā pārayā nāgit utu-putu hit-nāk. Mintak ēi-rūmō kisak bilum hanēk.
taking fleeing for attempt made. But in-this-way some delay there-was.
 Ēkhnō Bābudēr mājh dui-tā nak ghuiyānāk muī-kē dhan'āk ār
Now of-the-Babus among two men returned me caught-hold-of and
 char naukārē churi kuritē āsnāk,' buniyāt chihirit nāgay. Tāhar
'thief in the-boat stealing to-do came,' saying to-make-noise began. Of-that
 ādh-ghamtā par ār dui-tā Bābu y'ābak nak sipāhi sangē ānā,
half-an-hour after the-other two Babus one man constable with taking,
 muī-kē dhari nigānā phāri-gharak. Muī kisak jānu nāi Mahar
me taking carried-off (to-the)-out-post. I anything know not. My
 dash nāi.
fault (there)-is-not.

MAL-PAHĀRIĀ.

The last variety of Western Bengali is the dialect spoken by the Māl-Pahāriās, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like flies in amber, we meet, here and there, a stray word of Dravidian birth. According to Mr. Risley, their latest describer, the tribe is probably of common origin with the Mālēs of Rajmahāl, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Māl-Pahāriās inhabit the centre portion of the District of the Sonthal Parganas and the adjoining portion of the Birbhum District, but the dialect associated with their name is only reported from the former district. The map opposite p. 59 shows the locality in which it is spoken. The number of speakers is estimated at 12,801. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Skrefsrud of Benagaria, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Māl-Pahāriās:—

BUCHANAN-HAMILTON, Dr FRANCIS, *apud The History, Antiquities, Topography, and Statistics of Eastern India*, by MONTGOMERY MARTIN. London, 1838 There is an account of the tribe on p 126 of Vol II

DALTON, Edward Tute, C.S.I., *Descriptive Ethnology of Bengal*. Calcutta, 1872 Account of the tribe on p 274 Vocabulary, p 302

HUNTER, Sir W W, LL.D, K.O.S.I., *Statistical Account of Bengal*, Vol XIV, Bhāgalpur and the Santāl Parganās London, 1877 Account of the tribe on p 298

RISLEY, H H, C.I.E., *The Tribes and Castes of Bengal*. Calcutta, 1891 Vol. II p 66

The language of the Māl-Pahāriās closely resembles the Khariā-thār spoken in Manbhum, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Parable printed below The following remarks will be sufficient

As in Khariā-thār, every *n* becomes cerebralised to *ṇ*, which is strongly pronounced as in Oriyā and Western India In the Bengali language, the letter *n* has lost its proper pronunciation, and is pronounced like an ordinary dental *n* Hence a new device has to be coined for representing the true sound of *n*. This is done, in the case of Māl-Pahāriās, by writing the letter ण, *i.e.*, the letter *ṇ*, with the following vowel nasalised Whenever this occurs, I have transliterated the whole as *ṇ*

In the conjugation of verbs, the third person singular of the past tense ends in *-ā*, as in *ballā*, he said. The following forms of the Perfect may be noted.—

kērṇchha, I have done.

dīṇchhas, thou hast given

bāchṇchhaṇ, he has survived

The Conjunctive Participle is formed by adding *hēnak*, as in *gutiṇṇ-hēnak*, having collected; *gāṇṇ-hēnak*, having gone, and many other instances.

[No. 21.]

INDO-ARYAN FAMILY:

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS)

(The Rev. L. O. Shrefsrud, 1899.)

এক জঁউব দুইট বেটা আছলেক্। উহিয়ার মধ্যে ছট বেটা আপুঁডাব বোবাক্ বল্ল, ও বোবা, ধনের জাহাব বাখ্বা মুই ভেঁটবো মোখে দে। তাতে উই ঘরকর্না উহিযাক্ বাখ্বা কেবিন্ দিল্। খড়্হে দিনেৎ ছট বেটা সতে গুটিবাইহেনক ছর দেস গেলেক্, আব তাহাবটিন্ নাং ছিনাব্ চাল্ চলন হেনক আপুঁডাব টাকা কোডি উডিবাই দিলেক্। উই সতে ছাব্খাব্ কেবিকে উহাব দেসে বেজায় আকাল্ হইলেক্, আব উই কঠৈ পডিৎ লাগলেক্। তখউ উই গয়ে হেনক উহাব দেসের এক জঁউ গিরন্তর ভর্স নিল, উহা মাড়্ন্স আপুঁডার মাঠে স্খাব চারাইৎ পাঠাই দিল্। পেছু, স্খাবরে বে কুণ্ডা খইতা উহাৎহে পেট্ ভবিৎ খজল কিন্তু কেহ নাহাব দিলা। তখউ জাগিহেনক বল্ল, মহব বোবার কত মুড়িসেব দরকাব্ হইতে বেসি খইবার আছই, আর মুই হাবটিন্ ভখে মোবিও। মুই উঠি হেনক্ আপুঁডাব বোবাটিন্ জইবোঁ, উহাক্ বল্লো, ও বোবা, মুই সর্গেব বিকদ্ আর তহব ছাম্হৎ পাপ্ কেবিন্ছ, মুই আব তহব বেটা বিখাই জইবাব লেখে নাহাই, মোখে তহর এক জঁউ মুডিসের মতন বাখ্। পেছু উই উঠিহেনক্ আপুঁডাব বোবাবটিন্ গেলেক্। উই ছবেৎ বহিতে উহার বোবা উহাক্ দেখিৎ ভেট্ল, আব উহার মযা হইলেক্, আব জিংঘাই গয়ে উহার টটিৎ ধরিহেনক উহাক্ চুম্ল। বেটা উহাক্ বল্ল, ও বোবা, মুই সর্গেব বিকদ্ আর তহব ছাম্হৎ পাপ্ কেবিন্ছ, মুই আব তহব বেটা বিখাই জইবাব লেখে নাহাই। বোবা আপুঁডাব ভাতুবা-গাব্ বল্ল, হাপ্কেবি সতে হইতে নিক কানি আডিহেনক উহাক্ পিক্কাই দে, উহাব হাতেৎ আংগুট্ আব টেংগেৎ জুতা পিক্কাই দে, আর আম্হি খয়েহেনক আনন্দ্ কেবিন্, কাবন মহব ইহাই বেটা মর্নিছেলেক্, বার্চিআছই, হারাইছেলেক্, ভেটিল্॥

আন উহার বড বেটা মাঠে আছলেক্, উই ঘবেব গডি আসিহেনক নাচ্ বাজন্ হুউলেক্। তখউ এক জঁউ ভাতুবাব্ ডাকিহেনক উহাক্ স্খাইল্ল, ইহা গা কি? উই উহাক্ বল্ল, তহব ভাই আসিলেক্, আব তহব বোবা বড ভোজ্ তেবার্ কেবিন্ছই, কাবন উই উহাক্ নিখে ভেট্লেক্। উই বাগ্ল, ভিত-কিং নাহাই জইৎ খজ্ল, পেছু উহার বোবা বাহিবে গুচাইহেনক উহাক্ খসামদি কেব্ল। উই ঘুবাই-হেনক আপুঁডাব বোবাক্ বল্ল, দেখ, অত দিন্ মুই তহব কাজ্ কেবিন্ছ, তহব লুকুম কখঁড নাহাই বদ কেবিন্ছ, তবু তুম্হি বখউ মোখে একট ছাগযেব ছোযাক্ নাহাই দিবাছন্, জেমন মুই মোহব সাংগানগাব নিঁয়ে হাসিনোজা কেবিন্, কিন্তু তহব ইহাই বেটা, জিঁহিঁ বেহিযাগার সাংগানে তহব ধন খইয়ে কেলাই-ছই, উইহই জেখঁড অন্লেক্, তখউ তুম্হি উহাব লাগিঁ বড ভোজ্ তেবাব কেব্লে। কিন্তু উই উহাক্ বল্ল, বাছা, তুই নভেগা মহব সাংগানে আছন্, মহব জাহাব তাহাব তহব। কিন্তু আনন্দ্ আব উলনপি কেবি চাহিব, কাবন তহব ইহাই ভাই মর্নিছেলেক্, বাছিবাছই, হাবাই ছেলেক্, ভেটিল্।

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

TRANSLITERATION AND TRANSLATION.

(The Rev. L. O. Skrefsrud, 1899.)

Ēk jānar dui-ta bētā āchhlēk Uhrār madhvē chhata bētā
One man's two sons were. Of-them among the-younger son
 āpnār bōbā-k ballā, 'Ō bōbā, dhanēr jābhāy bākhṛā mui bhētbō
his-own father-to said, 'O father, of-the-wealth what share I will-get
 mō-khē dō.' Tātē ūi gharkarnā ūhrā-k * bākhā kērī dīlā.
me to give.' Thereon he the-property them-to division having-made gave.
 Tharhē dinēt chhata bētā sabhē gutṛāi-hēnak dur dēs
A-few in-days the-younger son all having-collected (to)-a-far country
 gēlēk, ār tābhāy-thin nāng-chhinār chāl-chalan hēnak āpnār tākā
went, and there profligate conduct having-done his-own rupees
 kōri udrāi-dīlēk. Ūi sabhē chhār-khār kērī-kē ubāy
coines squandered. He everything dust-(and)-ashes having-made that
 dēsē bējāy ākāl hālēk, ār ūi kashtai parit lāglēk
in-country severe famine became, and he in-distress to-fall began
 Takhan ūi gāṛē-hēnak ubāy dēsēr ēk jān girastar bharsa
Then he having-gone that of-country a person of-farmer refuge
 nilā. Uhā manus āpnār mātḥē suār chārāt pāthai-dīlā. Pēchhu,
took. That man his-own in-field swine to-feed sent-(him). Afterwards,
 suāiē jē kundā khatā, uhāt-hē pēt bharit khaḷlā,
the-swine what husks used-to-eat, with-them the-belly to-fill he-wished,
 kinta kēha nābhāy dīlā Takhan jāgi-hēnak ballā, 'mahar
but anyone not gave. Then having-come-to-his-senses he-said, 'my
 bōbār kata munisēr darkār hātē bēsi khaibār āchhaī,
father's how-many servants' sufficient than more for-eating is,
 ār mui hāy-thin bhakē mōriō. Mui ūthi-hēnak āpnār bōbā-thin
and I here in-hunger die. I having-arisen my-own father-near
 jāibō, uhā-k balbō, "Ō bōbā, mui sargēr birūd ār tahar
will-go, him-to I-will-say, "O father, I of-heaven against and of-thee
 chhāmhut pāp kērichha. Mui ār tahar bētā bikhāi-jāibār
before sin have-done. I any-more thy son of-being-called
 lēkhē nāh Mō-khē tahar ēk jān munisēr matan rākh."'
in-consideration am not. Me thy one person servant's like keep."

Pēchhu ūi uṣhi-hēnak apnār bōhūr-thin gīlāk. Ūi durā
Afterwards he having-arisen his-own father's-nearby went He at-a-distance
 rahitē uhār bōbā uhā-k dēkhil bhītī, ār uhār mayā
in-remaining his father him seeing met, and of-him compassion
 hailāk, ār jingghūi gāṛ, uhār tatit dhari-hēnak, uhā-k
became, and running going his on-neck having-caught-(him), in
 chumli. Bētī uhā-k ballī, 'O bōbā, mui arār barād ār
kissed The-son him-to said, 'O father, I of-heaven against and
 tahar chhāmhit pip pērichha Mui ār tahar bētī bikhāi-jabār
of-thee before am have-done I any-more thy son of-being-catch I
 lēkhē ' nīhīl' Bōbā apnār bhūtā-śīl ballī, 'hēp-tō nī
in-consideration am-no' The-father his-own account-to said, 'quickly
 sabhē hanō nika (pronounced nika) him an-hēnak nī-k
all than good clothes having-brought him-to
 pindhā-dē; uhār hātā ānggut ār ānggut jūtī pindhā-dē; ār
clothe; his on-hand ring and on-foot shoe put-on, and
 āmbi khaṛ-hēnak ānand kērib; kīran mahar ihōi bētā marichhēṛṇ,
(let)-us having-eaten rejoicing make; because my this son had-died,
 bichhāchhāi; hīrachhēṛṇ, bhītī
has-survived, had-been-lost, was-found'

Ār uhār bada bētī mōthē ichhīl. Ūi gharē gadi
And his big son in-the-field was. He of-the-house near
 āsi-hēnak nīch bājan sunlāk. Tāhār ēk jīn bhītā-k
having-come dancing music heard. Then one person servant-to
 dāki-hēnak uhā-k sudhūlī, 'uh-gi hī?' Ūi uhā-k ballī, 'tahar
having-called him-to he-enquired, 'these what?' He him-to said, 'thy
 bhāi āsilek, ār tahar bōbā bada lūṇ tōr kērichhāi; kīran
brother came, and thy father great dinner ready has-made, because
 ūi uhā-k nikhē bhētīk' Ūi rāghā, bhitarit nāhū jāt
he him in-good-condition met.' He was-weak, inside not to-go
 khajlā Pēchhu uhār bōbā bāhirē guchāi-hēnak uhā-k
he-wished. Afterwards his father outside having-emerged him-to
 khasāmadī kērlā. Ūi gharāi-hēnak apnār bōbā-k ballā, 'dēkh,
entreaties made He having-replied his-own father-to said, 'see,
 ata din mui tahar kāj kērichha; tahar hukum kakhā nāhāi
so-many days I thy works have-done; thy order ever not
 rad kērichha; tabu tumhī kakhā mō-khē ēk-ta chhāgāṛ
reversed I-have-made; nevertheless thou ever me-to a-single goat's
 chōā-k nābāi diṛāchhas, jēman mui mōhar sānggān-gār nīṛē
kid not hast-given, that I my companions-of with

hāsi-mōjā kērib. Kinta tahar ihāi bētā, jīhī bēhiā-gār
laughter-enjoyment may-make. But thy this son, who of-harlots
 sāṅggānē tahar dhan khaiṛē phēlāichhaī, ūhū jēkhan aslēk,
in company thy wealth having-eaten has-thrown-away, he when came,
 takhan tumhī uhār lāgī bada bhōj tēār kērlē ' Kinta
then thou of-him for-the-sake great dinner ready madest.' But
 ūi uhā-k ballā, 'bāchhā, tui sabbē-gā mahar sāṅggānē āchhas,
he him-to said, 'son, thou always my in-company art,
 mahar jāhāy, tāhāy tahar. Kinta ānand ār ulasathi kēri
mine whatever, that-even thine. But rejoicing and exultation to-make
 chāhiā, kārān tahar ihāi bhāi marīchhēlēk, bāchhīāchhaī, hārāichhēlēk,
is-right, because thy this brother had-died, has-survived ; had-been-lost,
 bhētil '
was found.'

III.—SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriyā of Midnapore and of Mayūrbhanja. It touches the sea in the Nandigrām Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriyā. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 346,502 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Acharji, the Secretary of the Midnapore District Board. Three main languages are spoken in this District, namely, Bengali, Oriyā, and Santālī. The last is a tribal language, and not a local one. It is spoken by the Santāls of the west of the District in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur. The other inhabitants of these thanas speak a corrupt Oriyā. Oriyā is also spoken in the southern portion of the thana of Narayangarh, and in the Sub-Division of Contai in the south of the District.

In the rest of the District the language is Bengali. The boundary between Bengali and Oriyā is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriyā. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kaibartta caste speak the curious dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tamuk Sub-Division, that their language must be considered the main language of the tract.

The following is the Kaibartta population in the area referred to:—

	Name of Thana.	Population.
Sadr Sub-Division	Midnapore (South of Thana)	6,592
	Dama (South of Thana)	23,613
	Sabang (Do)	121,777
	Narayangarh (North)	18,771
Tamuk Sub-Division	Panskura (West)	75,542
	Tamuk (Do)	57,733
	Nandigrām (Do)	42,433
TOTAL		346,502

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Nandigrām, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the rest of the Tamuk Sub-Division.

The boundary between South-Western Bengali and Oriyā may be taken to be the River Kalighai, where it passes through the Narayangarh Thana. This river, also named here the Halai, continues to be the language boundary and becomes the Northern

boundary of the Contai Sub-Division. On the east of the Contai Sub-Division the dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oriyā, and Bihārī all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and east of the District, as already stated, belongs to the Central or Standard dialect. In the extreme north, however, near Garhbeta and Salbani, it shades into the form of the Western dialect spoken in Bankura. Elsewhere, too, there are slight local variations which do not require illustration.

The Oriyā spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thanas Dantan, Gopiballabhpur, Jharghaon, and Binpur is considerably leavened with words borrowed from the Santālī of the tribes living in that neighbourhood.

Regarding the Kaibarttas of Midnapore, reference may be made to Mr. Risley's Tribes and Castes of Bengal, and to the account of the tribe given in pages 54 and 55 of the Statistical Account of the District. According to a local tradition which is not mentioned in either of these works, their original home was on the banks of the Sarju, in Oudh, a sufficiently improbable claim to respectability of race, which is not borne out by the caste-statistics of that Province. They appear to have been a non-Aryan race and to have entered Midnapore from Orissa, and it is certain that they conquered the district by force of arms. They now form more than thirty per cent of the whole population of the District, being strongest, as explained above, in Thana Sabang, while most of them are found south of the River Kasai. They founded several great families most of which have since died away, but the Rājā of Tamruk is still a member of the caste. One of their leaders became Rājā of Sujamuta, and his last lineal descendant died some years ago, after running through the splendid patrimony which he had inherited. The defeat of the Rājā of Mainā by the Kaibarttas at the time of their original invasion of the District is the subject of a local poem, once very popular, but now seldom read.

The history of their arrival in the District accounts for the very peculiar character of the dialect of Bengali spoken by them. Probably originally owning some non-Aryan language, they arrived in Midnapore speaking a corrupt patois of Oriyā, and on this as a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Oriyā. For instance, the word *pō*, a son, is much more used in that language than in Bengali. The word *sānō*, younger, is for the Oriyā *sāna*, *ḡau-sau*, every one, is Oriyā for Bengali *ḡē-sē parāh*, again, is low Oriyā for a 'son.' The colloquial Oriyā forms its ablative by adding *u*, thus *gharu*, from a house; so also we have in these specimens words like *māḡhu*, from among, *sē-thinu*, from that place. The plural of Oriyā nouns is formed by adding the syllable *māna*. With this may be compared—

<i>chākarmankē</i> , to the servants,	corresponding to the Oriyā	<i>chākaramānanuku</i> .
<i>kasbīmanākār</i> , of harlots	”	<i>kasbīmānanakar</i> .
<i>mōrmankār</i> , of us	”	<i>mōmānanakar</i> (vulgar).
<i>āmānnakē</i> , to us	”	<i>ambhamānanuku</i> .

The root *thā*, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriyā. So we find a root *thā* in these specimens, viz., in—

thāya, he remains or they remain, corresponding to 'Oriyā, *thāē*, he remains.

thāmi, I was " " *thāi*.

thāila, he was, or they were, " " *thālā*

thāitē, lasting " " *thāntē*

The first person singular of the past tense in 'Oriyā' ends in *i*, and the second person in *u*, thus *kali*, I did; *kalu*, thou didst. So also we have in these specimens *thāmi*, I was, *kōllu*, thou didst.

The conjunctive participle in 'Oriyā' ends in *i*, thus *dēkhi*, having seen. So we have here words like *jā-ni*, not having gone.

Besides the above the following peculiarities may be mentioned:—

(I) Pronunciation.—*A* is frequently written and pronounced as *ō* or *o*. Thus we have *korā* for *kariyā*, having done; *cholā*, for *chaliyā*, having gone, *dhora* for *dhariyā*, having held; *hol'a* (pron. *hollō*) for *haila*, he became, *tōkhu* for *takhan*, then; *mōtu*, for *matē*, like.

The vowel *ē* is frequently written *ā*, pronounced *ā* (like the *ā* in 'bat'). Thus *gēla*, he went, becomes *gāla*, pronounced *gālō*; *dēkhitē*, to see, becomes *d'āktē*, pronounced *dāktē*, *chhēlē*, the young of any animal, becomes *chh'ālā*, pronounced *chhāllā*.

There is, in fact, a tendency even for *ā* to become this *ā* (*ā*). Thus *rāgiyā*, being angry, becomes *rāgā*, pronounced *rāggā*.

As usual, *ai* becomes *ē*, and is so written. Thus *khāila*, he ate, becomes *khēla*. This *ē* again becomes *ā*, as above, so that we have *pāila*, he got, becoming first *pēla*, and then *pāla* (pron. *pālō*).

The vowel *i* between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus *parila*, he fell, becomes *palla* (pron. *pōllō*); *karila*, he did, becomes *kalla*; *karitē*, to do, becomes, *kattē*; *lāgila*, he began, becomes *lāgla*. Similarly *hāila*, he was, becomes *hala* or *hol'a*. This, it may be noted, is also common in Oriyā. If, however, the second consonant is *y*, the first consonant is not assimilated. Thus for *kariyā*, having gone, we have *korā*; for *rāgiyā*, being angry, becomes *rāgā* (*rāggā*).

There is a constant tendency to make a word, which properly ends in *a*, end in *i*. Thus *mādhur'a*, sweetness, becomes *mādhuri*; *bāk'a*, a word, becomes *bāki*; (pron. *bākkī*), *nit'a*, continual, becomes *litti* (see below) (here the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for *phūkā*, squandering, we have *phukkā*, for *bara*, great, we have *badḍa*, for *thēkiyā*, having appointed, *thekki*, for *bhōkē*, hunger, *bhokkē*, for *thākur*, God, *thākkur*; for *śital*, cold, *śittōl*, for *majhār*, pleasant, *majhjhar*; and many others. Note also, in this connexion, the word *saggal*, all, for *sakal*.

There is a tendency to disaspiration. Thus *kāch*, near, for *kāchhē*, *d'āktē* (*dāktē*), for *dēkhitē*, *gar* for *garh*, a fort. In *hāblās* for *abhlāsh*, the *bh* has been disaspirated, and the aspiration transferred to the commencement of the word. A medial *h* is liable

to elision, thus *kaïla* for *kahila*, he said; *kaiba*, for *kahiba*, I shall say; *chāila*, for *chāhila*, he wished.

On the other hand *p* is aspirated in *bāphu*, for *bāp*, a father.

As in Oriyā, initial *n* is very often changed to *l*. Thus we have *lijēr*, for *nijēr*, of one's own; *laya*, for *nay*, I am not; *lāy* for *nāy*, like; *lāch* for *nāch*, dancing; *litti* (see above) for *nit'a*, continual; *Lārān-gaṛēr* *Lallārān*, Nara-nārāyan of Nārāyan-gaṛh.

(II) In the declension of Nouns, allusion has been already made to the Oriyā ablative in *u*, in words like *mājhu*, from among; *sēthinū*, from there. There is a locative in *i* in words like *ekkāthi*, in one place; *pāthlāli*, in the school. A termination of the genitive is *kār* in words like *lokkār*, of a man; *tānnēkār* or *tānnākār*, of them. The corresponding termination in Oriyā is *kara*, which is only used in the plural.

(III) Several irregular forms of the Pronouns have been noted. These are *mui*, the old singular 'I'; from this we have, *mō-kē*, to me; *mōr*, my; *mōnnē*, we; and *mōrhē*, our; *mōrmankār*, of us. From the regular *āmi*, we have a dative plural, *āmānnakē*, to us. The series for the second person is not so complete, but we have *tui* (old singular), thou (used with a verb in the singular); *tūi*, thou (honorific, used with a verb in the plural); and a curious form *tan*, meaning 'thy.' For the third person we have *tān* (honorific), his; *tānnē*, they, and *tānnēkār* as well as *tānnākār*, of them.

With regard to Verbs, a peculiar negative suffix *ni* or *nika*, must first be mentioned. It occurs in words like, *jān-ni*, not having gone; *haya-m*, it is not; *dichha-ni*, thou hast not given; *pēli-ni*, I did not disregard; *dila-nika*, he did not give; *jānchhu-nika*, do you not know; *chāila-nika*, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Oriyā.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus *jānchhu*, you know, for *jānītēchha*. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base *tha*. Thus we have—

kari-thi, I am doing.
jāu-thu, thou art going.
khābāya-tha, you are feeding.
haya-thē, he is.

As examples of the Past tense may be quoted—

thāi-ni, I was, standard, *chhilām*, Oriyā *thili*.
pāni, I got, „ *pāilām*.
pori, I fell, „ *parilām*.
kollu, thou didst, standard, *karilē*.
gālū, thou wentest, „ *gēlē*.
baslu, thou didst sit, „ *basilē*.
kalla (pron. *kollō*), he made, „ *karila*.
hol'a (pron. *hollō*), he was, „ *haïla*.

Of the Perfect, which is also extremely contracted, I quote the following examples. It will be noted that the *chh* is sometimes doubled, and is sometimes not—

kachchhi (1st specimen), } I have made, standard, *kariyāchhi*.
koachchi (3rd specimen), }

pāchhi, I have got, standard, *pāyāchhi*.

dichha-(*ni*), you have (not) given (pl.) standard *diyāchha* (*nā*).

dichhē, he has given „ *diyāchhē*.

Note the form *āssan* (for *āstyāchhēn*), he has come.

As examples of the Pluperfect may be quoted—

kochchhin, I had done, standard, *karayāchhīlām*.

g'āchhla (pron *gāchhlō*), „ *guyāchhila*.

Of the future, the following are examples.—

kaiba (pron *kōibō*), I shall say, standard, *kōhība*.

chhārbō-(*ni*), I will (not) desert, „ *chhāriba nā*.

korbin, he will do, „ *karibēn*.

habē, he will be, „ *harbē*.

Causal verbs are formed by adding *bā* to the root Thus—

khābāya-tha, you are feeding, standard, *khāōyārtēchha*.

pābāilu, thou didst cause to get, „ *pāōyāilu*.

The first specimen is the Parable of the Prodigal Son.

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

এক বোতল ঘুট পো খাইল। আশায়া মাত পোজা পো বিয়ে পদুতে বঙ্গ বাবুতে। বিয়ে আশৈল যে খাঁজি মুই পান সেটা মোলে দ্যা। সে প্রকাশ্য মাত পিণ্ডে খাঁজি কোতা পি। কোং দিন মট নি বোজা পো হুংচা প্রতি বিয়া কোং দ্যর এ পোয়ে কোশা পান। সেই যে আবুতা বজাপতর্ কোয়া লিজেব বিয়ে-আশে এলা-নসে মুখ-গাচ। মাংসে তার হুংচা দুমাইল সেই এক বজ আশা পদ। আর তার বজ চা বোয়া। হোংহু সে সেউ গার এক মোলাং হুং মায়া হুং গুং। সে তাতে বিয়ে পোজা ছুং কোর জমাতে পৈতি নি। মোর যে গুং মাংস আতুই সে মায়া সেউ পতা কস্তে আবুলাস বঙ্গ, বৈ তাতে নিয়নিক। মাংসে চাউ তার কাত জুং সে বৈগ, মোর বাবু পোশে কস্ত দরমা পাউকা চাবর বকল কস্ত মাংসে কোমাংসে মুই এটি কোলে বৈগি। মুই এটি মোর বাবু পোশে মায়া ভাঁসে কৈব বাবুতে ঠাবুরে চানু আর কোমাংস চানু বস্ত পাচা কোচিনি, মুই আর কোর পোর বগ্গি লয়। মোর মুই কোর দরমা-পাউকা চাবুরে মাংস পু। সেইহু সে তার বাবু পোশে পো। কোংহু তার বাপ তাতে দ্যতে প্যায়া তার বজ মাংস হু। ধায়া মায়া তার গলা কোউটি কোতা তার চুন পো। তুংবা তার পো বইল, বাবুতে মুই মাংসে চানু আর কোর চানু বস্ত পাচা বক্তি। মুই আর কোর পোর বগ্গি লয়। মোর মুই কোর দরমা-পাউকা চাবুরে মোহ পু। তার বাপ চাবরমনে কইল মই-বোকা একখন্ আছা নুগা আতা এ্যাবে গিন্ধে সে আর হাতে একটা মুনি, পায়ে এক-কোতা চুতা পোয়া দ্যা। আর মোর খেয়ে সেয়ে কোস বগি। চানুনিব মুই মোর দরমা পোকে কোতা পানি, হায়াখন ফিয়া পানি। বোলা ভানে কোস বস্ত লাগল ॥

তার বড় পো বিলে খাইল। সেটিহু যেরে কাচ্ উভিব আস্যা লাচ গীত হুংটে শুন্তে পাল। তোহু একলোক চাবরবে ডায়া ডালাস্ন ইগা ফি হুংটে রে ? সে তাতে বৈল তন্ ভাই আদস্ন তন্ ভাই ভালয় ভালয় ফিয়া আস্সন ভাই তন বাপ লোবজন বাবাংটে দাবাংটে। সে হ্যাগা দর মালাতে চাইলনিব। তাউ তার বাপ বাবে আস্যা তাতে থান্দুন্ বস্ত লাগল। সে তার বাপকে এউ জবাব কঙ্গ মুই অস্ত কাল তন্ থিজমেৎ করিঠি ববু তন্ বখা পেলিনি ডেকা কবু মোবে গটে বলা ছায়া নিছনি যে মুই মোর হামজুনিব লোকে ল্যা খোস বনি। আন তন যে পো বস্বিননবাব সাতে পজা তোমার হুংচা বিবৈ ঐরাণে নিছে সেই পো ঘন আন্তে তনি তুই লোবজন বাবাংটে। সে কইল বাবু তুই বেয়েবোর মোর সাতে এহু আহু; মোর শুন্টাত তোব। মোরমনকার খোন আহ্লাদ করা গব-উচিত হয়নি। তার ভাইকে কোতা পাছি। হারি গ্যাছল ফিয়া পাছি ॥

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

Ēk lokkār duttā pō thāula. Tānnēkār mājhu kōch'ā pō lijēr
A man-of two sons were. Them-of from-among younger son his-own
 bāphu-kē balla, 'bāphu hē, bishai-āsair jē bāti mui pāba sē-tā mō-kē
father-to said, 'O-father, property-of what share I shall-get that me-to
 d'ā.' Sē tānnākār mājhu bishai bāti kor'ā dila. Bhōt din
give.' He them-of from among property division doing gave. Many days
 jāy-nī koch'ā pō sumoh'ā guti liyā bhōt-dūrē ēk
not-having-gone younger son all collecting taking great-distance-at one
 gāyē chol'ā g'āla (gālō). Sēthī sē ākuttā khachchāpatar kor'ā
village-to having departed went. There he much expenditure doing
 lijēr bishai-āshai ekkā-damē phukka-p'ālla. J'ātkē tār sumch'ā phurāla, sēthī
his-own property altogether squandered. When his all was-spent, there
 ēk badda ākāl palla. Ār tār badda dukh hol'a. Tōkhnū sē sēu
a great famine fell. And his great distress was. Then he that
 gār ēk lokkār d'arē jāy'ā mūr gujla Sē tāk-kē lijēr por'ā
village-of a man-of door-to going head put-in. He him-to his-own fallow
 bhūñē sōr cheharātē thēkki dila Sōr jē tūsh khātan
field-in swine to-feed having-appointed gave (did). Swine what husks were-eating
 tāku-u sē khāy'ā pēt patā kattē hāblās kalla; kai tā-kē dila-nika.
that-even he eating belly fill to-do wish did, anyone him-to gave-not
 J'ātkē ch'ātā tār jīār udla sē kaila, 'Mōr bāphur pāsē
When being-awakened his sense arose he said, 'My father-of side-to (near)
 katta darmā khāukā chākar laphar kata khāya-thē
how many wage eating servant (and) slave how much are-eating (and)
 pēlāyā-thē, mui ēthī bhokkē marī-thī Mui ēthinu mōr
throwing away (wasting), I here (of) hunger am dying. I from-here my
 bāphur pāsē jāy'ā tā-kē kaiba, "bāphu-hē, thākkurēr chhāmu ār
father-of side-to going him-to will say, "O-father, God-of front and
 tōmār chhāmu katta pātak kochchhini. Mui ār tōr pōr
thy front how much sin I did. I more thy son-of
 jaggi laya, mō-kē tui tōr darmā-khāukā ohākarēr l'āy push ""
worthy not, me-to thou thy wage-eating servant-of like support.""
 Sēthinu sē tār bāphur pās-kē g'āla (gālō). Bhōt-dunnu
From-the he his father-of side-to went. From-great-distance

tār bāp tā-kē d'āktē p'āyā, tār baddā mādrā hala. Dhāy'ā
his father him-to to-see getting, his great compassion was. Running
 jāyā tār galā jēritti dhōr'ā tār chum khēla. Tatbā tār pō
going his neck embracing holding his kiss ate. Then his son
 kaīla, 'bāphu-hē, Mui thākkurēr chhāmu ār tōr chhāmu katta pātak
said, 'O-father, I God-of front and thy front much sin
 kachchhi. Mui ār tōr pōr jāggi laya. Mō-kē tui tōr
have-done. I no more thy son-of worthy not. Me-to thou thy
 darmā-khāukā chākarēr mōtu push.' Tār bāp chākar-man-kē kaīla,
wage-eating servant-of like support.' His father servants-to said,
 'mat-kor'ā. ēkkhan āchchhā lugā ān'ā, e'ā-kē pintē dē, ār
'haste-doing (soon) one picce good cloth bringing, him-to to-put-on give, and
 hātē ēk-tā mudī, pāya ēk-jōrā jutā por'ā d'ā. Āya mōnnē
hand-to a ring, feet-to one-pair shoes having put-on give Come (let) us
 khēyē-dēyē kbōs kari. Jānchhu-nika mui mōr marā pō-kē jētā pāni;
eating pleasure do Know-you-not I my dead son-to alive I-got;
 hārā-dhan phir'ā pāni' Bol'ā tūnnē khōs kattē lāgla.
lost-wealth back got.' Saying (this) they merry-making to-do began.

Tār bara pō bilē thāila. Sēthinu gharēr kāch tarik ās'ā
His elder son field-in was. From there house-of near up-to coming
 lāch git haya-thē śuntē p'āla. Tōkhnu ēk-lōk
dancing singing (are)-going-on to-hear got. Immediately a (one-man)
 chākar-kē d'āk'ā tālāsla 'igā ki haya-thē-rē?' Sē tā-kē kaīla, 'tan
servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy
 bhāi āssan, tan bhāi bhālaya-bhālaya phir'ā āssan, tāi tan
brother has-come, thy brother well-well back has-come, therefore thy
 bāp lōk-jan khābāya-thē-dābāya-thē. Sē r'āg'ā ghar sādātē chāila-nika.
father men is-feeding. He being-angry house to-enter wanted-not.

Tāu tār bāp bārē ās'ā tā-kē thām-thum kattē lāgla. Sē
Therefore his father outside coming him-to pacification to-do began. He
 tār bāp-kē ēu jābāb kalla, 'Mui atta kāl tan khijmat kari-thi,
his father-to this answer made, 'I so-long time thy service am-doing,
 kabbhu tan kathā pēli-ni; tabbō kabbhu mō-kē
at-any-time thy word disregarded-not; still at-any-time me-to
 gatē badā chh'āl'ā dichha-ni, jē mui mōr ham-jullir-lok-kē
one-single goat young thou-hast-given-not, that I my associate-people-to
 lay'ā khōs kari. Ār tan jē pō kasbi-man-kār sātē
taking pleasure may do. And thy what son prostitutes with
 par'ā tōmār sumchā bishai airānē dichhē, sēi pō ghar
having-fallen thy all property ruin-to has-given, that (same) son house
 āstē tanni tūi lōk-jan khābāya-tha.' Sē kaīla, 'bāphu, tui bērēbbōr
on-coming immediately thou men art-feeding.' He said, 'O son, thou always

mōr sātē ēthu āchhu; mōr sumchā ta, tōr-u. Mōr man-kār khōs-āhlād
my with here art; my all-(property)-indeed thine-also Of-us pleasure
 karā gar-uchit haya-ni, tōr bhāi-kē jētā pāchhi, hāri g'āchhla phirā
to-do improper is-not, thy brother-to alive I-have-got; lost went (was) back
 pāchhi.
I-have-got.

The next specimen is a folk-song in the same dialect. It refers to the departure of Krishna from Vrindāvana for Mathurā, in order to slay the demon Kamsa. The speaker is supposed to be Krishna's elder brother Bala-rāma. This occurred in the Dvāpara or third age of the world, and in the preceding, or Trēta, age, Krishna had also been incarnate as Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmana. In the war between Rāma-chandra and Rāvana, Lakshmana had been dangerously wounded by a celebrated weapon named the *śakti*-spear. He was only revived by Hanumān bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Krishna is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Vishnu. Before his birth his mother was imprisoned by Kamsa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Krishna is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[No. 23.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

হায় কি কোল্লুরে বিষ্ট কাইকে গ্যানু।
 কিস-কে আছু ভুঁয়ে পড়া নিহাৎ কি বাউঠু রে ছাড়া।
 বৃন্দাবন কি কাঁকা করে বসলু।
 মুই তেত্তাযুগ্গে লইখন থাইনি শক্তিশেলে যৎবা পোড়নি।
 তৎবা কান্দ্যা অঘট পঘট হৈলু।
 এ যুগ্গে হয্যা কনৈষ্ঠ মোকে কোল্লুরে তোর জ্যেষ্ঠ।
 তাইকি কিষ্ট ই কষ্ট পাবাইলু।
 জনম নিলু যাব ওদরে রাখলু।
 তাকে কারাগগারে ও তার ছাতিব উপ্রে পাখুর চাপ্যা দিলু॥

TRANSLITERATION AND TRANSLATION.

Hāya, ki kōllu-rē Kishta kâi-kē g'ālu.
Alas, what hast-thou-done-O, O Krishna where-to art-thou-gone.

Kis-kē āchhu bhūyē par'ā. Lihāt ki jāu-thu-rē
What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C,
chhāy'ā.
having-left (us)

Brindāban ki phākkā karē baslu.
Vṛndāvana what empty making hast-thou-sat.

Mui tētta-juggē Laikhan thāini, śaktiśēlē jatbā porni.
I in-the-Trēta-yuga Lakshmana was, by-the-śakti-spear when (I) fell.

Tatbā kānd'ā arghat-parghat haīlu.
At-that-time weeping inconsolable thou-wert.

Ē juggē hay'ā kanēshtha mō-ke kōllu-rē tōr j'ēshtha.
This age-in being younger me-to madest-thou-O thy elder.

Tāi-ki Kishta, i kashta pābāilu.
Is-it-for-this, O-Krishna, this suffering thou-madest-me-get.

Janam nilu jār ōdarē rākhlu,
Birth thou-tookest whose womb-in thou-hast-kept,

Tā-ke kārāggārē, ō tār chhāttir uprē pāththar chāp'ā dilu.
Her prison-in, and her breast-of upon stone pressing thou-hast-given.

FREE TRANSLATION OF THE FOREGOING.

1. Alas, what hast thou done, O Krishna ? Where hast thou gone ?
 - 2 Why art thou lying on the ground ? Is it certain that thou art going to leave us ?
 3. Why art thou making Vrindāvana a desert ?
 - 4 In the Trēta age I was Lakshmana. When I fell struck by the *śakti*-spear,
 - 5 Thou didst weep and wast inconsolable.
 - 6 In this, Dvāpara, age thou art the younger, and hast made me the elder.
 - 7 Is it for this reason, O Krishna, that thou makest me to bear all this sorrow ?
 - 8 & 9 Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.
-

The next specimen is an account of a good boy in the same dialect.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT)

লারানগডেব লল্লাবান্ বাবুর সান্তো পো সোবিন্দ্রি বাবুজি ঝুঁন নব্কার লোক। বন্থ হান্সী তন্থ
হল্সা আর সম্শীতোল। বছব চোদ্দ পন্দ্র উম্মোর হবে এক নইবে এন্থু নাধুবি যে চাবল্লবন আইপোডশী-
সাইপোডশী আবা মধু লোক তাঁন ভোবিস্তার কথা শুভা বত তারিপ বস্তে থায। মুঁবে একটা বোলা
উটফর কি কাকটা কাক্চা বাক্য নাই। মোহে লিভাই সোঁতে ইকোলা থাবান ঝুঁন ঢালমেল এগ্গলা একনলা
এক্কাঠি খাবাদাবা সওয়া বুস্যা করন্ আর লিভি লিভি বোঁদপান পাঠশালি পুঁথি গাইতে নান। শুস্তে পাবা
যায এউ সম্ভব চৈৎ মাসে নাকি নেতুনপুবে সাইবেব ছানুকে বায্যা ইস্তাহান দিয়া আইস্যা বুস্পানিব বরে
চাক্রি কোবিবিন। যৌ সৌ কয তাঁন ঝুঁন উচ্চা পাব্যা হবে আনানকে তাঁন না বলেন বে মোব তু গাইতে
থাইতে মুই কব্ভু পডাক্কে বিভুঁই ছাডবোনি। মোর কি নাই? বাটবে অস্ত সগ্গল? কাল্লাগ্যা অস্ত আবাদ
কোচ্ছি? মোর জাণ্টেনানি চাক্রি বান নাই আপ্পা বাব ধ্যাযা ধাপ্যা বার মোর বুস্যা থাব্যা ভের কি
হবে চাক্রি বাক্রি বরে বুস্যা ছবাটি চাব কোল্লে লাগ্যা ভোৎ ॥

TRANSLITERATION AND TRANSLATION.

Lārān-garēr Lallārān Bābur sām'ō pō Sōrindī Bābu-tī¹ khūm
Nārāyan-garh-of Nara-nārāyan Bābu-of younger son Samēndra Bābu very
majjhār lōk. Jamnu hāmsī tamnu halsā ār samśittōl
charming. person. As charming so open-hearted and of-equable-temper
Bachhar chōdda pandra ummōr hābē. Eru maīdhē ēmonu
Year fourteen fifteen age will-be (is probably). This (time) within so
mādhuj'i jē chākallafar, āpōrsī-sāipōrsī ārā sañchu lōk tān
good-natured, that servants-slaves neighbours other all people his
bhōbistār kathā sun'ā kata tārip kattē thāya. Mūyē ēk-tī
politeness-of word hearing much praise to-do continue. Mouth-in a-single
bōl'ā utakshkhar ki phāktī-phākehā bāk'ī nāi. Mōihē Litāi
having-mentioned angry or trivial word not. Our Nitāi
sātē ishtālā thākāya khūm dhālmēl ēggālā-ēknaḷā ēkkāthi khābā-dābā*
with friendship being great intimacy neck-deep one place-in eating
saōyā (shōwā) bus'ā karan ār litti-litti baurpār pāthśālī pūthī gātē
lying-in-bed sitting does and dailly Bahurūpa-of school-to book to-sing (recite)
jān. Sūntē pābā-jāya ēu sambachhar Chait māsē nāki Mēdunpurē
he-goes. To-hear is-got this whole-year Chaitra month-in may-be Midnapore-in
sāibēr chhāmuke jāy'ā intābām diyā ās'ā kumpānir gharē
Saheb-of front-to going examination giving coming company (Government) of house-in

¹ Tī is a suffix of endearment, as ṭā is of contempt

chākri korbbin Jāu-sau kaya tñn khūm uchchā pāyā habē. Amānna-kē
service he will-do. Every-body says his very high rank (post) will-be. Us-to
 tñn mā balēn je, 'mōr ju thātē thātē mui kabbhu parākkē bibhū
his mother says that, 'my life lasting I at-any-time son-to foreign-country
 chhār-bō-nī. Mōr kī nāi? kātta-rē atta saggal? kālāg'a atta
will leave-not. My what not? whom-for so-much all? whom-for so-much
 ābār kochehhi? mōr jāntumāni (a corruption of gentleman) chākri kām
property I-have done? my respectable-(son)-for service necessity
 nāi? āppā, kāra dhāyā-dhāp'a bāra, mōr bus'āi
not? O-father(son), some-body-of running-(and)-bustling twelve, my sitting
 thāyā tēra. Kī, habē chākrē-bakri Gharē bus'ā du-bāti
remaining thirteen. What will-be service. House sitting twice-twenty-bighas
 chāsh kollē lāg'ā bhōt.
cultivation if-done (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

Saurēndra Bābu, the younger son of Nar-nārāyaṇ Bābu of Nārāyangarh is a very nice boy. He is as open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praises. He is never heard to utter a single angry or trivial word. Our Nītāi is his friend, and is so very intimate with him, that they eat and sleep and sit together, and every day they go together to Bahurūpa village school to recite their lessons.

There is a report that he will go up in the month of Chaitra of this year to Midnapore, and will there pass an examination before the *Sāhib*, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "others may earn twelve by running and bustling, but we will earn thirteen by sitting quietly at home."¹ What is the use of taking service? With forty *bighās* of land we shall have plenty to eat while we stay at home.'

¹ This is a well-known proverb.

IV.—NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Maithili dialect of Bihārī, through the Siripurīā sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Rājbangśī. To the south, in Rajshahi and Pabna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Pabna.

The whole of this tract has, within historic times, been subject to the Kōch tribes who invaded it from Oooch Bihar, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kōch language, but an examination of the specimens of their language which I have received shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have elicited the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kōch speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other peasants of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Kōch origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more distributed by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Bihārī, Santālī, Kōch-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Bihārī, and this is specially true of the sub-dialect spoken by the Kōch, and is its special point of difference. Its grammar shows remarkable points of agreement with Oriyā.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called Siripurīā from the name, Śrīpur, of the pargana in which it is most prevalent, and also Kishanganjīā, from the principal town of the sub-division of that name. It is largely mixed with idioms borrowed from the neighbouring Bihārī, and is even written in the Kaithī character which is that usually adopted for writing that language. The people who speak it are mostly of Kōch origin. Of these, some 456,000 are Musalmāns, and some 136,000 are still called Kōch. A wild tribe entitled Kurārīā also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further inquiry shows that they all speak the same language, Siripurīā, which closely resembles the Kōch-Bengali spoken in Malda. The total number of people returned from Purnea as speaking Siripurīā is 603,623. Its western limit, and hence the western limit of Bengali, may be roughly taken as the River Mahānanda.

We thus find that Northern Bengali is spoken by the following number of people:—

Name of District.	Number of Speakers.
Rajshahi	1,411,912 ¹
Dinajpur	1,412,650 ¹
Bogra	710,807 ¹
Pabna	1,532,531
Malda	535,000
Malda (Köch sub dialect)	65,000
Purnea (Siripuria sub-dialect)	603,623
TOTAL	6,108,553

The following points may be noticed regarding the form of the dialect spoken in Dinajpur.—

The system of spelling and pronunciation closely follows that of Central Bengal, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter *l* used instead of *r*, as in the word *karilē* for *karirē*, in a body.

As regards vocabulary note the use of the word *tābat*, the Sanskrit *tārat*, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in *ēt* or *at*. Examples are: *paśhēt*, in trouble; *pāyēt*, on foot; *khētēt*, in the field; *dēfat*, in the country; *hātāt*, on the hand; *lāchhat*, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, *chhāōyātē*, pronounced *chhāwātē*, children. Besides the usual Genitive Plural ending in *dēr*, for *digēr*, as in *bēsādēr*, of harlots, there is a similarly contracted Accusative Dative Plural, as in *chākardēk*, to the servants; *bandhudēk*, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final *ē* of the Accusative-Dative termination *kē*.

In regard to the pronouns, the pronoun of the first person is *hāmi*, I. Its Accusative-Dative Singular is *hāmākē*, or *hāmāk*, its Genitive Singular is *hāmār*, and its Nominative Plural is *hāmṛā*. Similarly, for the second person, *tumi* is 'thou,' the Genitive Singular of which is *tumār*, and so on for the other cases. For the pronoun of the third person, we have *sē*, he; *tāk* or *tāhāk*, him, or to him; *tārā*, they; and *tāydēr*, their. The remaining pronouns exhibit no irregularities. *Jēkhan* and *tēkhan* mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in *ēn*. Thus, *dēn*, you give; *karilēn*, you

¹ Revised figures

made; *āchhēn*, you are. The first person of the future ends in *im*, as in *balim*, I will say. The third singular Past ends in *ē* in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—*dilē*, he gave, *pālē*, he obtained; *lhālē*, he ate; *puchhlē*, he asked. For Intransitive verbs we have *hail*, he became. So, *chhl*, he was; *gēl*, he went, *lāgi*, he began; *khēlchhl*, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, *viz*, in *kahl*, he said.

As samples of the Perfect tense, we may quote,—*dichhi*, I have given; *karichhi* or contracted *karchhi*, I have done; *bāchhē*, he has escaped; *gēchhē*, he has gone, *āsichhē*, he has come, and *ānchhē*, he has brought. Honorific forms are *karichhēn*, he has made, and *pāichhēn*, he has obtained. As a Pluperfect, the word *gēchhl*, he had gone, is an example.

For the Future, we have *pām*, I shall get, *jām*, I shall go; *balim*, I shall say.

The Infinitive ends in *bā*. Thus, *bharibā*, to fill; *dēkhbā pālē*, he was able to see, *karbā lāgil*, he began to do, *parbā lāgil*, he began to fall. Sometimes it is inflected in the Genitive case. Thus, *dibār lāgil*, he began to give, *mbār chāhl*, he wished to take, *dākibār kharlām*, I told to call.

The Conjunctive Participle ends in *ē* after a consonant. Thus, *āsē*, having come, *karē*, having done, and many others. After a long *ā*, the termination is *y*. Thus, *pāy*, having got; *lhāy*, having eaten.

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol II, 1873, of the *Indian Antiquary*.

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT

(DINAJPUR DISTRICT.)

এক জন মানুষের ছোট ঘাওয়া ছিল। তাহলে মধ্যে ছোট ঘাওয়া আপন বাপের কহিল, বাপ। সম্প্রতি যে ভাগ আমি পান, তা হানাত্ দেন। তাহলে সে তাহলে মধ্যে গিয়া ভাগ করে দিলেন। কিন্তু দিন পর ছোট ঘাওয়া তার একটাই করে দুই দেশে চলে গেল, আর সেই রাতে সে অপরিস্রব বেড়ার আপনার সম্পদ উভয় দিলে। সে তাহলে পরে গেল সেই দেশে তাই আমি হইল, আর সে কাউৎ পড়া লাগিল। তখন সে গিয়া সেই দেশের এক জন গিহেরে আসিয়া দিলে : সে মোর তাহাত্ আপনার মাঠে শৃণু চড়াই পাঠান দিলে। তাহলে শৃণু সে ঘাওয়া পাত, সেই সে সে গেলি বহিয়া নু কহিল, কিন্তু কেহ তাক্ দিলে না। তাহলে তখন গান সে কহিল, হানাত্ তাহলে গেল দলনাহানার চাকর সেই সেই খাবার পায়, আর আমি হোয়া কুয়ে নহি। আমি উঠে আপন বাপের তাহলে বাপ, তাহাত্ কহিল, বাপ। আমি সর্গের দিরাখে আর তুমার দানাত্ বাপ কহিলি, আমি তাই তুমার ঘাওয়া যবে দানাত্ যোগ্ নাহি, হানাত্ তুমার এক জন দলনাহানার চাকরের মত হায়েন। তাহলে সে উঠে আপন বাপের নিবটে গেল। কিন্তু সে দূরে থানতে তার বাপ তাহলে দেখা গায়ে, আর দূর নরে দৌড়ে গা, গা পদে চুমা গায়ে। তাহলে তাক্ কহিল, বাপ। আমি সর্গের দিরাখে ও তুমার দানাত্ পদ কহিলি, আমি তুমার ঘাওয়া যবে দানাত্ যোগ্ নাহি। কিন্তু বাপ আপন চাকরকে কহিল, চন্দ্রি কু ভাগ তাহাত্ আনে ইহাত্ দিরাখে, ইহাত্ হাডং আশ্চা ও পালেও হতা গিনাও, আর হানাত্ তাহলে দাওয়া যবে আনল করি, তাহা হানাত্ এই ছাওয়া নরে গেইছিল, বাঁচিছে, হানাত্ গেইছিল, পাওয়া গেইছে। গরে তাহা আনল্ কহা জাণিল্ :

আর তার বড় বেটা গেতেছিল। সে আসে গরের নিবটে হায়ে নাচ বাজনা শুনতে পালে। তখন সে এক জন চাকরকে দাফং জাকে পুন্নে, এনক কি ? সে তাহাত্ কহিল, তুমার ভাই আসিতে, আর তুমার বাপ বড় ভোজ তৈয়ার করিলেন ; কেনে যে, সে তাহাত্ আহাম শরীয়ে পাইলেন। কিন্তু সে শাণ বলিল, ভিতবু খাবার চাহিল না। তাহলে তাহার বাপ বাহিরে আসে তাহাত্ পুন্মোখ দিবার লাগিল। কিন্তু সে উত্তর করে আপন বাপক্ কহিল, দেনেন, এত বছর বরে আমি তুমার সেবা করিছি, তুমার কোনও হকুন বুনকালে দেলাই নাই, তাঁহা তুমি বুনকালে হানাত্ একটা ছাগলের বাজা দেন নাই, যে, হানাত্ বহুসক নিয়ে আনল্ বদি, কিন্তু তুমার এই বেটা, যে বেশাদেব সঙ্গে তুমার সম্পদ গাং বেগিছে, সে যেমন আনিল, তখন তুমি তার বাবণ বড় ভোজ তৈয়ার করিলেন। কিন্তু সে তাহাত্ বলিল, বাহা। তুমি সর্দার হানাত্ সঙ্গে আছেন, আর হানাত্ বা হব সব ও তুমার। কিন্তু আনল ববা আর হানাত্ হওয়া ভাল হইয়াছে ; কারণ তুমার এই ভাই নরে গেইছিল, বাঁচিছে, হানাত্ গেইছিল, পাওয়া গেইছে।

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT)

Ēk jan mānushēr dui chhāoyā (chhāwā) chhila. Tāydēr madhyē
One person man's two sons were. Of-them among
 chhōta chhāoyā āpan bāp-kē kahil, 'Bāp! sampatēr jē
the-young son his-own father-to said, 'Father' of-the-property what
 bhāg hāmi pām, tā hāmāk dēn' Tāhāt sē tāydēr madhyē bishay
share I will-get, that me-to give' Thereon he of-them among property
 bhāg karē dilēn. Kichhu din par chhōta chhāoyā tābat
division having-made gave. Some days after the-young son everything
 ēk thāi karē dūr dēśat chalē gēl, ār sēi thāi sē
one place having-made a-far land-in having-gone went, and in-that-place he
 aparimit bēbhārē āpanār sampat urāy dilē. Sē tābat
riotous in-behaviour his-own property having-caused-to-fly gave. He everything
 kharach karē phēllē sēi dēśat bhārī ākāl hail,
spent having-made having-wasted that land-in a-severe famine became,
 ār sē kashtēt parbā lāgil. Tēkhan sē giyā sēi
and he in-trouble to-fall began. Then he having-gone that
 dēśēr ēk jan girastēr āsrā nilē Sē lōk tāhāk
of-country a person householder-of refuge took. That person him
 āpanār māthāt sūor charābā pāthāy dilē. Pāchhat sūor jē
his-own in-field pigs to-feed having-sent gave. Afterwards the-pigs what
 khōsā khāy sēi dē sē pēt bharibā man karil,
husks used-to-eat those by-means-of he the-belly to-fill mind made,
 kintuk kēha tāk dilē nā. Pāchhat chētan pāy sē
but any-one him-to gave not. Afterwards senses having-obtained he
 kahil, 'hāmār bāpēr kēta darmābādār chākar bēśi bēśi
said, 'my father's how-many wage-getting servants much much
 khābār pāy, ār hāmi hēthā bhukē mari. Hāmi uthē
to-eat get, and I here in-hunger die. I having-risen,
 āpan bāpēr kāchhat jām, tāhāk balim, "Bāp,
my-own father's in-neighbourhood will go, him-to I-will-say, "Father,
 hāmi s'argēr birōdhē ār tumār sākkhāt pāp karichhi;
I of-heaven in-opposition and thy before sin have-done:
 hāmi ār tumār chhāoyā balē-balābār jōg, nāhi; hāmāk
I more thy son of-being-called worthy am-not; we

tumār ěk jan darmābhādār chākarēr māta rākhēn." Pāchhat
thy one man wage-getting of-servant like keep." *Afterwards*
sē uṭhē āpan bāpēr nīkat gēl. Kintuk
he having-risen his-own father's in-neighbourhood went. *But*
sē dūrē thāktē tār bāp tāk dēkhbā pālē, ā
he in-distance remaining his father him to-see got, and
dayā karē daurē jāy, galā dharē chuma
 pity having-made having-run having-gone, neck having-seized a-kiss
, khālē. Chhāoyā tāk kahil, 'Bāp, hāmi s'argēr birōdhē
ate. The-son him-to said, 'Father, I of-heaven in-opposition
ō tumār sākkh'āt pāp karichhi, hāmi tumār chhāoyā
and. thy before sin have-done; I thy son
balē-balābār jōg nāhi.' Kintuk bāp āpan chākardēk
of-being-called worthy am-not.' *But the-father his-own servants-to*
kahil, 'jaldi khub bhāla kāpar ānē ihāk pindhāō; ihār hātātē
said, 'quickly very good clothes having-brought this-(person) dress; his on-hand
āngtī ō pāyēt jatā pindhāō; ā hāmra khāoyā-dāoyā (khāwā-dāwā)
a-ring and on-feet shoes put-on; and (let)-us feasting
karē ānand kari. Kāran hāmār ēi chhāoyā marē gēichhil,
having-made joy make. For my this son having-died had-gone,
bāchichhē; hārāy gēichhil, pāoyā-(pāwā)-gēichhē.' Parē tārā
has-survived; having-been-lost had-gone, has-been-found.' *Afterwards they*
ānand karbā lāgil.
joy to-make began.
Ār tār bara betā khētēt chhil. Sē āsē gharēr
And his elder son in-field was He having-come of-house'
nīkat halē nāch bājnā sūntē pālē. Tēkhan sē
in-neighbourhood having-become, dancing music to-hear got. Then he
ěk jan chākar-kē kāchhat dākē puchhlē. 'Ē-sab ki?' Sē
one man servant near having-called asked. 'This-all what?' *He*
tāhāk kahil, 'tumār bhāi āsichhē, ā tumār bāp bara
him-to said, 'thy brother has-come, and thy father a-great
bhōj taiyār karichhēn, kēnē jē sē tāhāk āram sārīlē pāichhēn.'
feast ready has-made, because that he him sound in-body has-obtained.'
Kintuk sē rāg karil, bhitar jābār chāhil nā. Pāchhat tāhār
But he anger made, within to-go wished not Afterwards his
bāp bāhirāt āsē, tāhāk parbōdh dibār lāgil. Kintuk
father outside having-come, him remonstrance to-give began But
sē uttar karē āpan bāpak kahil, 'dēkhēn, ēta bachhar
he answer making his-own father-to said, 'see, so-many years
dharē hāmi tumār sēbā karichhi, tumār kōn-ō hukum kunkālē
lasting I thy service have-done, thy any order at-any-time

phēlāi nāi, t̃āhu tumi kunkālē hāmāk ēk-tā chhāgalēr bāchohā
I-disobeyed not, yet thou at-any-time me-to a goat's kid
 dēn nāi, jē hāmār bandhudēk niyē ānand kari; kintuk
gavest not, that my friends taking joy I-may-make; but
 tumār ēi bētā, jē bēsādēr sange tumār sampat khāy phēlchhē,
thy this son, who of-harlots in-company thy wealth eating has-wasted,
 sē jēkhan āsil, tēkhan tumi tār kāran bara bhōj taiyār karilēn.
he when he-came, then thou his for-sake a-great feast ready hast-made.'
 Kintuk sē tāhāk bahil, 'Bāchhā, tumi sarbada hāmār sangē āchhēn,
But he him-to said, 'Son, thou always my in-company art,
 ār hāmār jā hay, sab ta tumār. Kintuk ānand karā 'ār
and mine what is, all indeed thine. But joy, to-make and
 hulās haōyā (hōwā) bhāla haiyāchhē, kāran tumār ēi bhāi marē
rejoicing to-be good has-been, for thy this brother having-died
 gēichhil, bāchhichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē
had-gone, has-survived, having-been-lost had-gone, has-been-found.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT)

হানার ছাওয়া হানি খুন বহু। সেই কত চৌকিদার ও পুলিশ হানাবে এখানে আনছে। ঐ ছাওয়ার
বয়েন ৫ বছর। ৪ খান ছাওয়াতে সফারি সনয় হান নান খেন্ছিল। হানি উসারনের নকলকে চর দিনান
ও ঐ ছাওয়া কাক পড়ে গেল। হানি এক চর ও এক কিন সিছি। পড়ে গেলে হানার বেটি ছাওয়া ছাওয়াকে
কোনাতে নিলে ও বখন কোনাতে নিলে তখন ছাওয়া চোব্ চডায়ে নিলে। হানার মা তখন ছাওয়াকে
নিবার চাহিল্ দিব্দু পাগিল্। হানি তখন কোলায় নিনান ও বকির টকির ডাকিদার কহিলান ও বচত নানুব
আদিল্। ছাওয়া হানার কোলায় দন নিল ও ঠাণ্ডা হই গেল।

হান্মান্ করনা চুপ্ খাব। বাপু এই কত চন্ নেই ও নাপি। ছাওয়া বেটি ছাওয়া।

হাঁ হানার ববুর হইবাহে। হানি বুনিতে বহিলান, যে হইছে তাহা হানি ডানান কহি দিনান।
কেহ শিখায় নেই নাই।

TRANSLITERATION AND TRANSLATION.

Hāmār chhāoyā (chhāwā) hāmi khun-karchhi. Ści-jān'a chauhīdār
•My • child I have-murdered That-for chaulīdār
ō pūlis hāmā-kē ēkhānē ānchhē. Ai chhāoyār (chhāwār) bayēsh 5 (pāch)
and police me here have-brought. That child's age 5
bachhar. 4 (chār) khān chhāoyātē (chhāwātē) sandh'ār samay hān-mān
years. 4-in-number children of-evening time quarrelling
khēlebbil Hāmi ubārdēr sakal-kē char dilām ō ai chhāoyā (chhāwā)
were-playing. I them all slaps gave and that child
jhāk parē-gēl. Hāmi ēk char ō ēk hīl dicchī. Parē-gēlē
all-of-a-sudden fell-down I one slap and one fist-blow gave. Having-fallen-down
hāmār bēti-chhāoyā (chhāwā) chhāoyā-kē (chhāwā-kē) kōlātē nilē ō
my wife child on-the-lap took and
jākhan kōlātē nilē takhan chhāoyā (chhāwā) chōk charāyē-dilē. Hāmār
when on-the-lap took then child eye raised-up My
mā takhan chhāoyā-kē (chhāwā-kē) nibār chāhīl, kintu pārl-nā Hāmi
mother then child to-take wanted, but could-not I
takhan kōlāy nilām ō phakir-takir dākibār kahilām, ō bahut mānush
then on-lap took and fakers-and-others to-call asked, and many men
āsil. Chhāoyā (chhāwā) hāmār kōlāy dam nila ō tībāndā
came The-child my on-lap (his-last)-breath took and cold
ahī-gēl.
became.

Q.—Hānmān kara nā chup thāk, bāpu ēi jan'a char dēi ō māri?
Quarrel do not quiet keep, you this for slap gave and beat?

Chhāoyā(chhāwā) bēti chbāoyā(chhāwā).
child female child (was)

A—Hā, hāmār kashur haiyāchhē. Hāmi khusitē kahilām. Jē
Yes, my guilt has-become. I voluntarily have-stated. What

haichhē, tāhā hāmi tāmām kahī-dilām. Kēha śikhāy dēy
happened, that I all have-stated. Anyone tutoring gave
nāi.

not (No body tutored me).

The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:—

I.—PRONUNCIATION—

The letter *a* (ō) is pronounced as *ō* or *o*. Thus *jhōn* for *jan*, a person; *chhōtō* for *chhōta*, a little, *dhōllē* (pr. *dhollē*) for *dharilē*, he caught.

The letter *ē* or *ē* is frequently written *ā*, and both are pronounced like the *ā* in *hat*. Thus *yāk* (pr. *yāh*) for *ēk*, one; *bātā* (*bātā*), a son, *chhēlā* (for *chhēlē*) a child; *pāt*, for *pēt*, belly; *chāt*, for *chēt*, senses, *lhātē* (for *lhēlē*), in the field, *tākā* (for *thēlē*), from.

In *suchtē*, to think, *ō* has become *u*, and in *dōrā*, *au* has become *ō*

In the word *jhōn* for *jan*, a person, *j* has become *jh*

The local dialect pronounces *r* as *r*. Thus *bara* for *bara*, great. The letters *ś*, *sh*, and *s* are all written *s*, which is pronounced as dental *s*. Here we see the signs of the influence of the adjoining Bihārī.

II.—NOUNS—

The **Accusative Dative** is usually formed by adding *l*. Thus *bābāl*, to the father; *sañōryāl*, a citizen (Acc), *bōl*, to a wife. Sometimes the ordinary form is used, as *kuttā-kē*.

The **Genitive Singular** is regular

The **Instrumental Locative** is generally regular, but sometimes ends in *ēt*, as in *gharēt*, in the house.

The sign of the **Ablative** is *hōtē*, as *hāt hōtē*, from the hand.

As an example of *ē* in the **Nominative Plural**, we have *chāoyāl-pāoyālē*, the children

The **Genitive Plural** is formed by adding *ghōr*, to the Genitive Singular. Thus *tār-ghōr*, of them, *dōstēr-ghōr*, of friends. From this other oblique cases may be formed. Thus, *tār-ghōr kē*, to them.

III.—PRONOUNS—

First Person,—*hāmī*, I; *hāmāl*, to me; *hāmār*, my; *hāmārā*, we.

Second Person,—*tūi*, thou; *tōl*, thee; *tōr*, thy.

Third Person,—*tāi*, *āi*, he; *tāl*, him; *tār*, his; *tāt*, thereon; *tār-ghōr*, of them; *tār-ghōr-kē*, to them.

i, this one; *u*, that one.

Adjectives, *ōi*, *āi*, that.

Others,—*kēhu*, anyone, *kichchhu*, anything; *kunu*, any.

The rest are regular, so far as they appear in the specimens.

IV.—VERBS—

(a) **Auxiliary Verbs, and Verbs Substantive—**

(1) *Present*,—*lōhi*, I am not; *āchhu*, thou art; *āchhē*, he is.

(2) *Past*,—*achhlō*, *hōlō*, he was, etc

(3) *Past Conditional*,—*hōtō*, he would have been.

(4) *Verbal Noun*,—*hōbār*, of being,

Finite Verb—

1 *Present*,—*kāti*, I cut ; *karī*, I may make ; *rakhi*, we may remain ; *dis-ni*, thou didst not give ; *khāy*, they eat.

2. *Present Definite*,—*mōrchhi*, I am dying.

3. *Imperfect*,—*dichhlō-nā*, he was not giving ; *āschhlō*, he was coming.

4. *Future*,—*pāmu*, I will get ; *jāmu*, I will go ; *kahmu*, I will say , *karmu*, I shall do , *kahbē*, he will say.

5 *Imperative*,—*dē*, give ; *rākh*, keep , *āy*, come ; *d'ākhek*, look ; *khār*, let us eat , *dār*, let us give ; *karī*, let us do

6. *Past*,—*Second Person*,—*dilī*, thou gavest.

3rd Person,—

(a) *Transitive Verbs*,—*kahlē*, he said ; *dilē*, he gave , *phēklē*, he squandered , *dhōllē*, he caught ; *pathālē*, he sent ; *dēkhlē*, he saw ; *kōrlē*, he made ; *khālē*, he ate ; *pālē*, he got ; *puchhlē*, he asked , *kōllē*, he made ; *karlē*, he made ; *rāhhlē*, he put.

(b) *Intransitive Verbs*,—*g'ālō*, he went ; *kōlō*, he became ; *pōlō*, he fell ; *ālō*, he came , *lāglō*, they began ; *sāndhālō*, he entered ; *thāklō*, he remained.

7. *Past Conditional and Habitual*,—*bhālō-bāstō*, he used to like.

8. *Perfect*,—*kar'āchhi*, I have done ; *dryāchhē*, he has given , *urayāchhē*, he has wasted , *āy'āchhē*, he has come ; *pāy'āchhē*, he has got , *khāy'āchhē*, they have eaten.

9 *Pluperfect*,—*mar'āchhlō*, he had died ; *harayāchhlō*, he was lost.

10 *Infinitive*,—*charātē*, to tend , *bharātē*, to fill ; *kahtē*, to call , *rāntē*, to cook ; *khātē*, to eat ; *suchtē*, to think

11. *Present Participle*,—*bittē*, passing (of time) ; *jāntē*, knowing , *rahtē*, even remaining.

12 *Conditional Participle*,—*pālē*, if he got , *puchhlē*, having enquired ; *kahlē*, if I say.

13. *Conjunctive Participle*,—This ends in *'ā*. Thus *bāṭ'ā*, having divided ; *kar'ā*, having done , *jāy'ā*, having gone , and many others.

Sometimes the regular form is met, as, *sāndhuyā*, having entered

Malda District is a meeting-place of several languages,—of Bengali, Bihārī, Santālī, Kōch, and others. Curiously enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken

The two following specimens are the Parable of the Prodigal Son, and a short Folk-tale.

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MAIDA DISTRICT)

(Babu Radesh Chandra Set, 1897.)

হাৰু কোন্‌ মাসুলো ভটা খাটা আনুলো। তা' মোৰ গিচে জেইয়া আনুলো পালু কহুণ, তাৰ
বু' বগিৰ দে হিহা হামি পাৰু, যে হানাহু দে। তা' এই আনুলোকে মালনাটা লু' বটা দিহা। বহু
দি' না বিহুচে, জোটে। হেমা লু' আনুলে কহা বিহুচু চলা পালো। তা' লে বহুতো আনুলু লু-
নাটা লু' বুইয়া দিহা। বহু লু' লে বহু কহা দে হুণ, ওখু লে লেগে পাৰু আনুলু জোটে, তা' লে
বাহা কঠিনে পোহো। ওখু এই মাল্য এই লেগে হু' আনুলু বহুগিহা' পোহুণ। এই তা' লু' মাল্যে লে
চহাচে পাঠাচে। এই মোৰেৰে কুঁদি লি' পাই কহাচে পালে কুঁদি জোটে, মত লে কুঁদি ও আনুলু
দি'নোনা। বহু লু' চা' জোটে, ওখু লে বহুণ, হানাহু মাল্য দহনাটা চা' জোটে বাবৰে বহু
জোটে বাবৰ দে লেগা হেমা পাৰু, তা' হামি জোটে মো'হি। হামি উমা হানাহু মাল্য পাৰে লু
আৰ তা' কহুণ, বাহা, বহুগেৰে পাৰে আৰ জো' পাৰে হামি পাৰু কহাচি, হানাহু আৰ জো'
লেগা বহুচে হু' না। হানাহু জো' দহনাটা চা' জোটে মাল্য হানাহু। লে উমা মাল্য পাৰে
আলো। বহু বহু দহু বহুচে ওখু মাল্য হানাহু লেগে, মাল্যে' জোটে, তা' লেগা মাল্য হানাহু
হানাহু চা' জোটে হামি। ওখু লেই হেমা মাল্য হানাহু, বাহা, হামি বহুগেৰে পাৰে আৰ জো'ৰ
নহাৰে পাৰু কহাচি, হামি জো' আৰ ওখু হোমাহু পাৰে জো'হি। মাল্য বাহা জো' মাল্য কহুণে বহু
চহু' কহুণ পোহা' নিহা হানাহু, তা' গিহিহা দে, তা' হাচে' আনুলে, পাৰে বহু দে। হানাহু পাৰে বহু
আৰ উচুৰ কৰি। মাল্যে' হানাহু ই খাটা হামিহা গিহা দে' পাওনা পালো। মত ওখু আনুলু
কোন্‌ লানুলো।

ওখু বহু কাটা পাৰে আনুলো। বহু এই মাল্য আনুলো, আৰ শহি' কাৰে আলো, ওখু লে
নাচু' বাহানুলু আওনা' কহুণে পালে। চাহু' চাহু'ৰে' জাহা লে পুহুণে, ইটে ইনৰ কি জোটে। চাহু-
বটা তা' কহুণে জো' তাই আনুলো, তা' জাহু' কহুণ পাৰাচে কহা জো' বাহা জো' দিহাচে। ওখু
পোহু'না হোলো, বহু না'নোনা। ওখু তা' বাহা বাহু' আলো আন তা' নেহু' কোন্‌। বহু কাটা
জাহা কোন্‌, দ্যা'ব, বহু বহু'ৰে' তা' হামি জো' লে'হি, কহুণ জো' কহা বাচিনি, তহু' উই
হানাহু জাহু' পাৰা দিহু' যে হানাহু লেগে'ৰে বো'ৰ লিহা হামি আনুলু কৰি। আৰ বহু জো' ই কাটা
মু'ৰা আলো, বহু জো' হানাহু কৰি বা'বাহিচে উৰিহাচে, তা' ব্যানে উই জো' দিহা। ওখু ওখু
তা' কহুণে, বাহু, বহু লে উই হানাহু বাহু' আনুলু, হানাহু দে বিহু আচে, বহু জো' জো'। জো' ইটা
জো' মাল্যে'না, জাহু' বা'চা আলো, হামিহাছিল, পাওনা গ্যালো, এই ব্যানে ইটা বহু দে হানাহু আনুলু
কৰি আৰ বহু বহু।

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesch Chandra Set, 1897.)

Y'āk (yāk) jhōn manusēr du-tā b'āta (bāta) āchhlō. Tār-ghōr bichē
One man's two sons were. Them among
 chbōtka āpnār bābāk kahlē, 'bābā dhan-karir jē hīs'ā
the younger his-own father-to said, 'father property's which share
 hāmi pāmu, sē hāmāk dē.' Tāt tāt tār-ghōr-kē mālmatā sab
I get, that me give.' At-this he to-them property all
 bātā dilē. Bahut din nā bittē chhōtō chhēl'ā sab y'āk-thē
dividing gave. Many days not passing the younger son all together
 kar'ā bidēs chal'ā g'ālo. Ār sē badchālē āpnār
making to-other-country went. And he in-immoral-conduct his
 mālmatā sab khuyā dilē. Jakhun sab sē kharach kar'ā
property all losing gave When all he expenses-making
 phēklē, takhun sē dēsē bārā ākāl hōlō ār sē
threw (wasted), then that country-in great famine was and he
 bārā kathinē pōlō. Takhun tāt jāy'ā ōi dēsēr y'āk
great difficulty-in fell. Then he going that country's one
 sahōryāk dbōllē. Āi tāk maydānē sōr charāte pāthalē.
citizen-to caught-(asked-shelter-of). He him field pigs to-tend sent.
 Tāt sōrēr bhūsi diyā pāt bharātē pālē khusi hōtō,
He pig's husk with stomach to-fill getting happy would-have-been,
 matan sē bhūsi-ō tāk kēhu dichhlō-nā. Jakhun tāt ch'āt
but that husk-too him anybody gave-not. When to-him senses
 hōlō, takhun sē kahlē, 'hāmār bābār darmāhā-khāukā chākar-bākarēr
became, then he said, 'my father's salary-eating servants'
 ghaīē y'ātō khābār jē phēl'ā chhar'ā khāy, ār hāmi
house-in so much provisions that throwing scattering they-eat, and I
 bhōkē mōrehhi Hāmi uth'ā hāmār bābār kāchhē jāmu, ār
hunger-in am-dying I rising my father's near will-go, and
 tāk kahmu, "bābā Sarōgēr kāchhē ār tōr kāchhē hāmi pāp
him shall-tell, "father Heaven's near and thy near I sin
 kar'āchhi, hāmāk ār tōr chhēl'ā kahtē hay nā. Hāmāk
committed, me any-more thy son to-call is not (proper). Me
 tōr darmāhā-khāukā chākar kar'ā rākh." Sē uth'ā bābār
your salary-eating servant making keep." He rising father's

kāchhē ālō. Mutan bahut dūr rahtē-i, tār bābā tāk
near came. But great distance while-remaining-even, his father him
 dēkhlē, āpsōs kōrlē, ār dōr'ā ās'ā tār ghār sāpt'ā dhar'ā
said, regret made, and running coming his neck grasping catching
 chumā khālō. Takhun sēi chhēl'ā bābāk kahlē, 'bābā, hāmi
kiss ate. Then that son father-to said, 'father, I
 Sarōgēr kāchhē ār tōr najarē pāp kar'āchhi, hāmi tōr ār put
Heaven's near and thy sight-in sin committed, I thy any-more son
 hōbār lāyēk lōhi.' Magar bābā chākar sabā-ku kahlē, 'khub jabar jabar
of becoming fit am-not' But father servant all-to said, 'very good good
 pōsāk liyā āy, tāk pindhiyā dē, tār hātēt āngut, pāyē juttā dē.
clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give.
 Hāmra khāi dāi ār uchchhab kari. Kvānēnā hāmār i b'ātā hāriyā
(Let)-us eat etcetera and feast make Because my this son losing
 giyā, phēr pāoyā (pāwā) g'ālō.' Arā takhun ānand kōrtē lāglō
having-gone, again recovered went.' They then joy making begun.

Takhun bara b'ātā khātē āchhlō. Jākhun āi ghur'ā āschhlō ār
Then elder son field-at was. When he returning was-coming and
 bārir kāchhē ālō, takhun sē nāchnā bājnār āoyāj (āwāj) suntē pālē. Y'āk-ta
house's near came, then he dancing music's sound to-hear got. One
 chākar-ē-kē dāk'ā sē puchhlō, 'ithō i sab ki hōchhē?' Chākar-tā tāk kahlē,
servant calling he asked, 'here this all what is-being?' The-servant him said,
 'tōr bhāi āy'āchhē, tāk bhālay sulay pāy'āchhē kah'ā, tōr bābā bhōj
'thy brother came, him good right got for-that, thy father feast
 diyāchhē' Tāi gōssā hōlō, ghariēt sāndhālō-nā Takhun tār bābā bāhrē
gave' He angry became, house-into entered-not. Then his father out
 ālō, ār tāk nēhrā kōllē. Bara b'ātā jabāb kōrlē, 'd'ākhēk, bahut
came, and him entreaty made. The-elder son reply made, 'look, many
 bachchhar tākā hāmi tōk sēbchhi, kakikhānu tōr kathā kati-ni, tabō tūi
years since I thee am-serving, never thy word cut-not, still thou
 hāmāk y'āk-ta pātha dīs-ni jē hāmār dōstēr-ghōr liyā hāmi ānand kari.
me one kid gavest-not that my friends with I joy make.
 Ar jākhun tōr i b'ātā ghur'ā ālō, jāi tōr dhan-kari rār-bājītē
And when thy this son returning came, who thy property harlot-play-at
 uriyāchhē, tār k'ānē tūi bhōj dīlī' Tāi takhun tāk kahlē, 'bāp, sab samē
wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at
 tūi hāmār kāchhē āchhis, hāmār jē kichchhu āchhē sab tō tōr. Tōr i-tā
thou my near art, my which ever is all yours Your this
 bhāi mar'āchhlō, y'ākhun bāch'ā ālō, hariyāchhila, pāoyā (pāwā) g'ālō. Ei
brother dead-was, now alive came; lost-was, recovered. This
 k'ānē i-tā bēs jē hāmār ānand kari ār khusi rahi.
reason-for it good that we joy make and happy remain.'

[No. 28.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesch Chandra Set, 1897.)

য্যাক্ বদ্রাগী গিরস্ত্ বারি মাংস খাতে ভালো বাস্তো। য্যাক্ দিন সে পাঁঠার মাংস কিনা আন্তা
অপ্নাব বোক্ বান্তে কহা বাহ্বে চল্যা গ্যালো। বো ভাতারের কথা মত মাংস বান্ধা হাঁস্যাংলে য্যাক্
বান্ধনে টাঁক্যা রাখ্লে। মগব্ আচ্কা য্যাক্ কুস্তা ঐ হাঁস্যাংল্ ঘরে সাক্ষিবা মাংস খায়া ফেক্লে, থোরা
খাক্লে। বো উ জান্তে পায়া হাকা বাকি কব্যা কুস্তাক্ হাঁক্যা দিলে মতন্ ভাতার আস্যা কি কহ্বে
সেই ডরে কাঁপ্তে লাগ্লে। আব্ কুনু উপায়্ না দেখ্যা ভাতারেব্ হাত্ হোতে বাঁচবাব্ ক্যানে তাক্ কুস্তার
আঁঠ্যা মাংস খাতে দিলে। মাংস থোরা ক্যানে ভাতাব্ পুছ্লে বো কহ্লে ছাওয়াল পাওয়ালে খায়াছে
ছাওয়াল পাওয়াল খায়াছে স্ত্রুতা অঁই আব্ কিচ্ছু কহ্লেনা। মতন্ সেই ঘরে ব্যাক্টা চাক্ষাক্ বেটী আছ্লে।
অঁই মা বাপের অঁই কথাবাত্রা স্ত্রুতা মনে মনে স্ত্রুতে লাগ্লে, অখন হামি কি কর্য়, কুস্তা মাংস খায়াছে
কহ্লেও আফৎ, না কহ্লেও বুঝা। কহ্লে মা মাব্ খাব, না কহ্লে বাবা আঁঠ্যা খায় ॥

TRANSLITERATION AND TRANSLATION.

Y'āk (yāk) badrāgī girast bārī māngsa khātē bhālō-bāstō.
One irritable family-man much meat to-eat liked.
Y'āk dīn sē pāthār māngsa kinā ān'ā āpnār bōk rāntē kah'ā
One day he kid's meat buying bringing his-own wife-to to-cook saying
bāhrē chal'ā g'alō. Bō bhātārēr kathā mata māngsa rāndh'a
out going went Wife husband's word according-to meat having-cooked
hās'alē y'āk bāsūnē dhāk'ā rākhlē Magar āchkā y'āk kuttā
cook-room-in one pot-in covering kept. But suddenly one dog
ai hās'al-gharē sāndbiyā māngsa khāy'ā phēklē thōrā
that kitchen-into having-entered meat eating having-thrown little
thāklō. Bō u jāntē pāy'ā hākābākī kar'ā kuttāk hāk'ā
remained. Wife that to-know getting haste making the-dog driving
dilē, matan bhātār ās'ā kī kahbē sēi darē kāptē lāglō
gave, but husband having-come, what will-say that fear-at shivering began
Ār kunu upāy nā dēkh'ā, bhātārēr hāt hōtē bāchbār k'ānē,
Other any means not finding, husband's hand from saving for,
tāk kuttār āth'ā māngsa khātē dilē Māngsa thōrā k'ānē
him dog's leavings meat to-eat gave Meat short why
bhātār puchhlē, bō kahlē chhāoyāl-(chhāwāl)-pāoyālē (pāwālē)
husband having-enquired, wife replied children

khāy'āchhē. Ohhāoyāl-(chhāwāl)-pāoyāl-(pāwāl)				khāy'āchhē		sun'ā		
have-eaten.				Children		hearing		
Āi	ār	kichchhū	kahlē-nā.	Matan	sēi	gharē	y'āk-tā	chāllāk
he	else	anything	said-not.	But	that	room-in	one	sharp
bēti	āchhlō.	Āi	mā	bāpēr	ai	kathā-bātrā	sun'ā	manē
girl	was.	She	mother	father's	that	talk	hearing	mind-in
manē	suchtē	lāglo,	'akhan	hāmi	ki	karmu,	kuttā	māngsa
mind-in	pondering	began,	'now	I	what	shall-do,	dog	meat
khāy'āchē kahlē-ō āphat, nā kahlē-ō burā.				Kahlē		mā	mār	
had-eaten stating-too calamity, not stating-too bad.				If I-state		mother	beating	
khāy,	na-kahlē	bābā	āth'ā	khāy.'				
eats, if (do)-not-state father (dog's)-leavings				eats.'				

In the Malda District there are some 65,000 people, members of Kōch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *ar*, his, and *ak*, to him. Note also the way in which the third person of the past tense drops all terminations as in *kahl*, he said, *dal*, he gave, and many others. The Bihārī auxiliary verb *chhē*, he is, used in *dhōy-chhē*, he caught, *marũ-chhu*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oriyā than like that of Bengali.

AUTHORITY—

HOBSON, B. H.,—*Miscellaneous Essays relating to Indian subjects* London, 1880. Section I, *On the Kocch, Bôdô, and Dhumál Tribes*, contains a vocabulary of Kōch Bengali.

[No. 20.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR TANGA-BHASHA.

Non-Indus District, Kōch Mixed Specialists.

(Main Document)

[illegible]

¹ Spelt *khaj'ir* in Bengali character. By *kh* the sound of *r* is evidently intended

pindhā, ār hātāt āngut, pāot jōtā dē Mōr ēi b'ātā hārī'ā gēichhil,
put-on, and hand-at ring, feet-at shoes gve. My this son lost was,
 pāoyā gēl, marī gēichhil, bāichi uthichhē. Akhun mōrā khāi dāi, ānand karī.
is-recovered; dead was, has-survived. Now we eat give, merry-make.'

T'ākhun bara b'ātā bhūiyat āichhil J'ākhun āi ghur'ā āil, bārīr bhīrā āil,
Then elder son field-in was. When he returned, house-of near came,
 t'ākhun gīt mangalēr chālā pāl Ēk-tā chākar-kē dākī kahil, 'ēi-ṭhānē iglā sab
then song rejoicing's sound got One servant calling said, 'here this all
ki hachhē?' Chākar tāk kahil, 'tōr bhāi āichhē, tāk bhāla pāy-hāne ē-tā
what is?' Servant him said, 'thy brother has-come, him well getting one
bhōj d'āchhē (dāchhē)' Sē kathā sunī ar āg haīl, bārī nī dhukīl.
feast (he)-is-giving.' That word hearing his anger grew, house not entered.
 T'ākhun tār bābā bāhrāl, ar tā-kē kata bhujāl Bara b'ātā bāpē-kē
Then his father out-came, and him how-much persuaded. Elder son father-to
 kahlē, 'd'ākh, bahut bachhar hachhē, mui tōr s'ābā karūchu, tōr kathā mui
said, 'look, many years passed, I thy service am-doing, thy orders I
 kakkhanu nī kātī, tāo tui mō-kē Ēk-tā pātha dilu-nā jē mui dōsē-kē
ever not violated, still thou me a kid gavest-not that I friends
 nī ānand karmu. Ār j'ākhun tōr ēi b'ātā ghur'ā āil, jāi tōr
taking joy shall-make. And when thy this son returned, who thy
 māl-jāl lucheābājīt urīā duchhē, tār tākhnē tui bhōj dilī.' Tāi t'ākhun
property on-profligacy wasted, his sake-for thou feast gavest' He then
 tāk kahil, 'b'ātā, tui tō sab-din mōr thēnē āchhīs, mōr jē jinis-pāti chhē,
him-to said, 'son, thou indeed always me with art my which things are,
 sab-tō tōr-i chhē. Tōr ēi bhāi marī guchhil, phēr ghurī āil, harii
all-indeed thine-only is Thy this brother dead was, again returned, lost
 chhila, pāoyā gēl. Y'ākhun ēi-tā khub bhāla jē ānanda karī, khusitē
was, recovered Now this very good that joy (we) make, merriment-in
 thākī.
(we) remain.'

[No. 30.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, KŪCH MIXED SUB-DIALECT.

(MALDA DISTRICT)

Yāk chāndāl'ā¹ girast māsām khībā bhālō-kahuta Yāk din pāthār
One chandal-like house-holder meat to-eat liked. One day lid's
 māsām kinā ān'ā māgak āndi kah'ā bālur chah-gul Māg puru-ēr
meat buying bringing wife-to to-cook saying out went Wife husband's
 kathāt māsām āndi āndī-gharāt ek bāsanē dhūki thul Yāk
word-at meat cooking cook-room-at one pot-at covering placed. One
 gharitē yāk-tā kukur āndā-gharāt dhūki māsām khāyā nīlē
twenty-minutes-in one dog cool-room-at entering meat eating took
 'l p thākil Māg u jānbā-pū chat-kari kukur hāl'ā dilē Puru
Little was-left. Wife it knowing at-once dog driving-away gave Husband
 āsi ki kahbē, ēi darat u kāphā lāgil Puru-ēr hātāt
oming what will-say, this fear-at she shivering began. Husband's hand-from
 ār bhāchbā kunu āy nā dākhi, ta-kē kukurēr āth'ā māsām khābā
any-more to-be-saved any means not seeing, him-to dog's left meat to-eat
 dil. Māsām thōrā hāl k'ān, puru puchhul Māg kahil, chhāoyāl-pāoyā
saw Meat little was why, husband asked. Wife said, children
 khai-nichhe. Chhāoyāl khāichē suni, āi ār kichhu kahil nā.
have-taken-and-eaten. Children have-eaten hearing, he more anything said not
 Ōi bāritē yāk-tā chāllāki bātī chhēli, se bāp māyēr āi kathā suni, khub
That house-in one clever girl was, she father mother's thus talk hearing, much
 bhāhnā kōrbā lāgil, 'yākhun mui karū ki, kukur māsām khāichhē kahlē
pondering began, 'now I do what, dog meat ate to-state
 muskil hachhē, nā kahlē khārāpi hachhē Kahlē mā mār khāichhē, nā
difficult is, not to-state wrong is To-state mother beating eats, not
 kahlē bābā jhutā khāichhē.
to-state father leavings eats.'

¹Chāndāl, a lowest caste noted for their violent temper and hence chāndāl'ā means one possessing violent temper

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjīā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihārī, the dialect which will be shown as existing in Western Purnea. The following forms, peculiar to the dialect, may be noted. There is a tendency to change *a* to *u*. Thus *sē-khunā* for *sē-khanā*, then, *ghurī* for *gharī*, a space of twenty minutes. As in Malda, *r* always becomes *ṛ*, and all sibilants are pronounced as *s*, though written *ś* in the Kaithī character. Note also the following forms which belong neither to Bihārī nor to Bengali, but are a corruption of the former, *pōl*, he fell; *phōl*, he became; *ōl*, he came. The word *ōsē*, having come, is a corruption of the Bengali *āsīyā*.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithī character.

[No. 30.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Yāk chāṇḍāl'ā' girast māsām khābā bhālō-kahita. Yāk dīn pāṭṭār
One chandal-like house-holder meat to-eat liled. One day kid's
 māsām kinā ānā māgak āndi kahā bāhir chali-gēl. Māg purasēr
meat buying bringing wife-to to-cook saying out went. Wife husband's
 kathāt māsām āndi āndā-gharāt ēk bāsunē dhāki thūil. Yāk
word-at meat cooking cool-room-at ore pot-at covering placed. One
 gharitē yāk-tā kukur āndā-gharāt dhuki māsām khāyā nilē
twenty-minutes-in one dog cool-room-at entering meat eating took.
 Alap thākīl. Māg u jāmbā-pāi chat-kari kukur bākā dilē. Puras
Little was-left. Wife it knowing at-once dog driving-away gaze. Husband
 āsi ki kahtē, ēi darat u kēpā lāgil. Purasēr hātāt
coming what will-say, this fear-at she shivering began. Husband's hand-from
 ār bhāchā kunu āy nā āākhi, ta-kē kukurē āthā māsām khābā
any-more to-be-eaten any means not seeing, him-to dog's left meat to-eat
 āil. Māsām thōrā baīl k'ān. puras puchhil. Māg kahil, chhōyāl-pōyā
gate. Meat little was why, husband asked. Wife said, children
 khai-nichhe. Chhōyāl khāichē suni, āi ār kichhu kahil nā.
have-taken-and-eaten. Children have-eaten hearing, he more anything said not.
 Ōi bāritē yāk-tā chāllāki bāṭi chhēli, se bāp māyēr āi kathā suni, khub
That house-in one clever girl was, she father mother's this talk hearing, much
 bhābnā kōrbā lāgil, 'yākhun mai karū ki, kukur māsām khāichhē kahlē
pondering began, 'now I do what, dog meat ate. to-state
 muskil hachhē, nā kahlē kharāpi hachhē. Kahlē mā mār khāichhē, nā
difficult is, not to-state wrong is To-state mother beating eats, not
 kahlē bābā jhūtā khāichhē.
to-state father leavings eats.'

Chāṇḍāl, a lowest caste noted for their violent temper and hence chāṇḍāl'ā means one possessing violent temper.

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INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪA MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

১৫-এর—১৬-এর—১৭-এর—১৮-এর—
 ১৯-এর—২০-এর—২১-এর—২২-এর—২৩-এর—
 ২৪-এর—২৫-এর—২৬-এর—২৭-এর—২৮-এর—
 ২৯-এর—৩০-এর—৩১-এর—৩২-এর—৩৩-এর—
 ৩৪-এর—৩৫-এর—৩৬-এর—৩৭-এর—৩৮-এর—
 ৩৯-এর—৪০-এর—৪১-এর—৪২-এর—৪৩-এর—
 ৪৪-এর—৪৫-এর—৪৬-এর—৪৭-এর—৪৮-এর—
 ৪৯-এর—৫০-এর—৫১-এর—৫২-এর—৫৩-এর—
 ৫৪-এর—৫৫-এর—৫৬-এর—৫৭-এর—৫৮-এর—
 ৫৯-এর—৬০-এর—৬১-এর—৬২-এর—৬৩-এর—
 ৬৪-এর—৬৫-এর—৬৬-এর—৬৭-এর—৬৮-এর—
 ৬৯-এর—৭০-এর—৭১-এর—৭২-এর—৭৩-এর—
 ৭৪-এর—৭৫-এর—৭৬-এর—৭৭-এর—৭৮-এর—
 ৭৯-এর—৮০-এর—৮১-এর—৮২-এর—৮৩-এর—
 ৮৪-এর—৮৫-এর—৮৬-এর—৮৭-এর—৮৮-এর—
 ৮৯-এর—৯০-এর—৯১-এর—৯২-এর—৯৩-এর—
 ৯৪-এর—৯৫-এর—৯৬-এর—৯৭-এর—৯৮-এর—
 ৯৯-এর—১০০-এর—

ନିଜର ଚିତ୍ର ମନରୁ ଧରି ଉଠି-
 ଉଠି-ମନରୁ ଉଠି- ଉଠି- ଉଠି- ଉଠି-
 ମନରୁ ମନରୁ ନିଜର ଉଠି- ଉଠି-
 ଉଠି- ଉଠି- ମନରୁ ମନରୁ ନିଜର
 ନିଜର ଉଠି- ଉଠି- ଉଠି- ଉଠି-
 ଉଠି- ନିଜର ମନରୁ ଉଠି- ଉଠି-
 ମନରୁ ଉଠି- ଉଠି- ଉଠି- ଉଠି-
 ଉଠି- ମନରୁ ଉଠି- ଉଠି- ଉଠି-
 ମନରୁ ଉଠି- ଉଠି- ଉଠି- ଉଠି-
 ମନରୁ ଉଠି- ଉଠି- ଉଠି- ଉଠି-
 ଉଠି- ଉଠି- ମନରୁ ଉଠି- ଉଠି-

ତାହା ତ ଏହାଂଓଈ ଯାହା ମା
 ନା-ଯାହାହା ପ୍ରାୟ- ପ୍ର-ତ-ମା
 ଓଈ-ହାହା-ରା-ତ-ପ୍ରା-ନା-ହା
 ତତତ-ଏହା-ମାହା-ରାହା-ତାହା
 ତା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ମା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ମା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ହା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ହା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ହା-ହା-ହା-ହା-ହା-ହା-ହା-ହା
 ହା-ହା-ହା-ହା-ହା-ହା-ହା-ହା

ବିହାର-ପାଠ

ମନ-ବିହାର-ପାଠ, ମନ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

କାଳ-ବିହାର-ପାଠ, କାଳ-ବିହାର-ପାଠ

[illegible]

[No 31]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪA MIXED SUB-DIALECT

(EAST PURNEA DISTRICT.)

Ēk jhanār dui chhuā chil. Uhā-sē chhōtō-tī apnā bāpak
One man's two sons were Them-from the-younger-one his-own father-to
 kahlē, kē, 'bāp, tōr-dhanēr hissā jē mōk milē, dē' Sē-khuna
said, that, 'father of-thy-wealth the-share which me-to is-got, give.' Then
 uh dhan bātē dilē, āor thōrak din pichhu chhōtō bētā
he the-wealth dividing gave, and, a-few days afterwards the-younger son
 sab-kuchu lē ěk-durēr mulakat chalē-gēl, ār uchhā
everything having-taken of-a-distance to-country went-away, and there
 apnā dhan bad-kāmat urālē Ār je-khuna sab-tī kharach haē-gēl
his-own wealth on-evil-work squandered And when everything expended became
 u-khunā u-dēsāt barā akāl pōl, ār uhā kangāl haē-gēl
then in-that-country a-great famine fell, and he poor became
 Sē-khunā ū-dēsēr ěk-barō-mānusēr gharat gēl. Uhā apnā-
Then of-that-country of-a-great-man in-the-house he-went. He in-his-own
 khētōt suar charāō pathālē, ār uhār man chhīl, ki ulā khusā
field swine to-feed sent, and his mind was, that (with)-those husks
 jēlā suar khāchhlul apnā pēt bharāē, Sah uhāk kōi
which the-swines were-eating his-own belly he-may-fill That-even him-to any-one
 dichhlul ni. Sē-gharī uhāk phōm pōl āor uhā kahlē, kē,
was-giving not Then his memory fell-(happened) and he said, that,
 'mōr-bāpēr katēk jan janōk bahut khāōr chhē, ār muī
'of-my-father how-many people servants-to much food is, and I
 bhōkē mōrchhi Muī apnā-bāpēr ligi jāmu, ār uhāk
by-hunger am-dying I of-my-own-father near will-go, and him-to
 kōhmu, kē, "bābā, Khōdāēr ār tōr sangē gunāh karaā-
I-will-say, that, "father, of-God and of-thee with fault I-had-
 chhinu, ār ālā tōr bētā kahlaor lāēk muī ni chhī.
committed, and now thy son of-being-called fit I not am.
 Mōk apnā darmāhadār nōkarēr aēsā ěk jhan banā." Sē-khunā
Me thine-own salary-getting of-servant like one person make." Then
 uthē apnā-bāpēr ligi gēl. Abhī dūrtē chhīl, kē
having-arisen of-his-own-father near he-went. Still at-a-distance he-was, that
 uhār-bāpak kadar bhōl Dēkhlē, ār daurē uhāk gallā
of-his-father compassion became. He-saw, and having-run to-him the-neck

lagāē lilē, ār chumlē. Bētā uhāk kōhlē, kē, 'bābā, muī
having-applied took, and kissed. The-son him-to said, that, 'father, I
 Khōdār ār tōr khidmatat gunāh kanu, ki alā muī hanman
of-God and of-thee in-the-service sin committed, that now I such
 nī ki phēr tōr bētā kahlāi ' Bāp apnā
am-not, that again of-thee the-son I-may-be-called.' The-father his-own
 nōkarak kahlē, kī, 'achhā achhā kaprā niklāē ān, ār
servants-to said, that, 'good good clothes having-produced bring, and
 ihāk pinhā, ār uhār hātāt āngōthī ār pāot jutā pinhā,
thus-(person)-to put-on, and his on-hand a-ring, and on-foot shoe put-on,
 ār hamrā khāi ār khusī karī; kiāē ki mōr i bētā mōl
and (let)-us eat and merriment make; because that my this son dead
 chhil, alā jēt bhōl chhē, kahā gēl-chhil? alā milēl chhē.
was, now living become has; where had-he-gone? now found is.'
 Sē-khunā uhā khusī karaō lāgil.

Then they merriment to-make began.

Ar uhār barō bētā khētēr bārit chhil. Je-khunā
And his elder son of-the-field in-the-enclosure was. When
 ghōrēr baglat ōl, sē-khunā gāor ō nachaor
of-the-house in-the-vicinity he-came, then of-singing and of-dancing
 bōlī sunlē. Sē-ghurī ēk jhan nōkrak jaōb-dē
the-sound he-heard. Then one person servant-to having-summoned
 puchhlē, 'i, kī haē?' Uhā uhāk kōhlē, kī, 'tōr bhāi ōl
he-asked, 'this, what is?' He him-to said, that, 'thy brother come
 chhōk, ār tōr bābā barkā bhōj karaā-chhē, i dast
is, and thy father a-great feast has-caused-to-be-made, thus reason
 kē uhāk achhā pāā-chhe' Uhā-ē gōsā bhōl, ō bhitra nī
that him well he-has-found.' He angry became, and inside not
 gēl. Sē-khunā uhār bāp bāhr ōsē uhāk bujhālē. Uhā-ē
went. Then his father in-outside having-come him-to explained. He

bāpak jaōbat kahlē, kī, 'atēk baras sē muī tōr khidmat
the-father-to in-answer said, that, 'so-many years from I thy service
 kanu, ār kadhī tōr-kahnār bāhēr nī chalnu; phēr tuī kadhī
did, and ever of-thy-commands outside not went; but thou ever
 mōk ēk-tā bakrīr bachchā mōr-dōstēr sānē khusī
me-to a-single goat's young-one of-my-friends in-company merriment
 karaōr tanē nī dilō. Jē tōr i-tā bētā ōl jahā-ē tōr
of-making for-the-reason not gave. When thy this son came who thy
 dhōnak kasbīr saṅgē khāē-gēl, uhār tanē barkā bhōj
wealth of-harlots in-company devoured, of-him for-the-sake a-great feast
 kalo.' Uhā uhāk kahlē, 'bētā tuī sadāē mōr ligi rōhlō, ār
thou-madest.' He him-to said, 'son thou always of-me near wast, and

jē-kichhu mōr chhē, sab tōhrē. I-khunā khusī karnā, ār khōs
whatever mine is, all thine. Now merriment to-make, and happy
honā munāsib chhil, kiāē kī, tōr ī bhāi mōrē gēl-chhil,
to-be proper was, because that, thy this brother having-died had-gone,
sē jēt bhōl; kahā̃ gēl-chhil? Alā mīhl chhē.
he living became; where had-he-gone? Now found is'

(EASTERN GROUP.)

NORTHERN DIALECT, SIRIPURIA MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

ନିୟମ-ନିର୍ଦ୍ଦେଶନା-ଅଭିମାନ=

[illegible]

ଲେଖକ-ମାଣିକ-ବିହାରୀ-ଶ୍ରୀ-ନନ୍ଦକୃଷ୍ଣ-

ମିତ୍ର-ପା-ସାଥରେ-ସୁଖ-ପାଆ

୧୯୦-୬୫-ଏଲ୍‌ୟମ୍‌-୩୮-ଉପର-ଓଡ଼ିଆ

52-21n-22a1-21a1-21a1a1-

ကလေး-မိခင်-ကလေး-ဒါ-ကလေး-

ରାଜ୍ୟ-ସେବା-ପ୍ରଣାଳୀ-ସମ୍ବନ୍ଧ-ରେ-

ကလေး-ကလေး-သိမ်း-သိမ်း-ကလေး-ကလေး-

୧।୧।- ନନା-ଏ-ଏ-ଏ-ଏ-
 ନନା-ଏ-ଏ-ଏ-ଏ-ଏ-
 ୧।୩-ଏ-ଏ-ଏ-ଏ-ଏ-
 ନନା-ଏ-ଏ-ଏ-ଏ-ଏ-
 ୧।୩-ଏ-ଏ-ଏ-ଏ-ଏ-
 ୧।୩-ଏ-ଏ-ଏ-ଏ-ଏ-
 ୧।୩-ଏ-ଏ-ଏ-ଏ-ଏ-
 ୧।୩-ଏ-ଏ-ଏ-ଏ-ଏ-

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIBIPURĪA MIXED SUB-DIALECT.

(EAST PURNĀ DISTRICT.)

Mauji-Mohāmīrīr Kura

Of Village-Mohāmīrīr a-story.

Bāsbārīr bīp, apnā chhōtō lētī, Nāgrur, Tolphāl Marābīr lētīr soni
Bāsbārīr's father, of-his-own youngest son, Nāgrur's, Tolphāl Marābīr's daughter with
 bāhāl-chhul Thōrī dī chhōi behut thūi-rā rāhī.
had-caused-the marriage (For)-a-fer days every-one much happy-ness with married.
 Ōi-bāhāl-chhulr chhīr chhīnī nī rābī, ohī-dārīr apnī sō.
Of-that-daughter-child the-conduct good not was, for-that-cause her-own other-son-
 sōur-sī apnī thānōl chhag hōr apnī
(and)-father-in-law-for her-own husband separated long-ago (to)-her-own
 nahīr nī-gūl Kuchī dī bād chhīr tūnēt mōrī-gūl. Nāgrur
father's-house carried-(her)-away. So a-days after that was on death Nāgrur
 apnī-jōrur sōrī bīmār hōr-gūl. Oh-bīmārīr lēkat olār
of-his-own-wife in-sorrow set down. Of-his-own-elder in-the-condition he
 sālā ō sōur ohīk chhārīr nīkīr-dē. Nāgrur bīmārīr
brother-in-law and father-in-law in the-house-for, drove-out. Nāgrur of-elder's
 hātōt apnī-bīpīr glār chhālīl. Tō fāmīk sōmajhā
in-the-condition his-own-father's house (to)-go Therefore not-to understand
 chāhī hē apnī-mōgīr lētōt apnī-mīr-lāp-sī
is-necessary, that of-his-own-wife at-the-house one's-own-elder-father-with
 nī-bigrī.
one-should-not-quarrel

Turning now to the south-east of the District of Dinajpur, we come to that of Bogra, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities, — *bā*, a father; *tur-i*, even thine, *mērō*, we; and especially the curious verbal forms, *kartitēchhi*, I am doing; *thattitēchhi*, I am working; *kartutuchhī*, thou art making, and *kartitichhē*, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangsī or Rangpurī, and, as may be expected, some stray Rājbangsī forms are also found. Such are, locatives like *dēsōt*, in a country; *gālōt*, on the neck; pronominal forms like *āī*, *taī*, he; and the typical dropping of an initial *r*, as in *āk*, for *rālkh*, keep; *ayē*, for *rchīyā*, having remained; *āj*, for *Rāj*, a proper name, and *ōmō*, for *rōpīā*, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigal Son, and the other the deposition of a complainant made in a criminal court.

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGBA DISTRICT)

এক বনের দুই ব্যাটাইল আছিল। তারকেরে মধ্যে ছোটবন কৈল বা হামি বা পামু তা হামাক বাঁটা দে। তাই শুনে বাপে বাঁটা দিল। ছোটবন বাঁটা লেওয়ার ক দিন পর ভিন দেশে গেল। সেটী যায়্যা লাঠামো কর্যা টাকাকড়ি উড্যা দিল তারপর যখন সে সব উড্যা ফেলালো ও দেশোত্ আকাল হলো ও তার খুব আটক হলো। পাছে সে ও দ্যাশের এক গারস্তের বাড়ী যাইয়া চাকর হবার চালো। গারস্ত তাক শুওর চরাতে তার জমিনত্ পাঠালো। শুওর যে ভুযি খায় তাই সে খাবার চালো। তা তাক কেউ দিলনা। তার পর তার হুঁশ হলো যে হামার বার কত চাকর আছে তারা কত খাতে পায় আর মুঁই ইটী ভোকে মরি হামি বার কাছে যায়্যা কমু যে মুঁই খোদার কাছে ও তোর কাছে গুনা করছি। মুঁই তোর ছৈলের যোগগী নই। হামাক তোর একবন চাকর করে আক। এই কয়্যা তার বার কাছে যাবার লাগলো। তার বা তাকে তফাৎ হিনী দেখ্যা দৌড্যা আসলো আর তার গলোৎ চুমা খালো। তাৎ তার ছৈল কৈল বা হামি খোদার কাছে ও তোর কাছে গুনা করছি মুঁই তোব ছৈলের যোগগী নই। তাতি তার বাপ চাকরকেরে কৈল ভাল কাপড আত্মা পিন্দা দে। হাতে আঙ্গুট দিয়া দে। ও জোতা পায়ে দিয়া দে। চল হামরা খায়্যা দায়্যা খুশি খোসাল করি। মেরো ভাবছিনু যে ছৈল মৈরা গ্যাছেল বর্তা পানু। হারা গেছলো পাওয়া গেল ॥

তার পর তার বড ব্যাটা যে পোঁথারৎ আছলো সে বাড়ীর কাছে আস্যা শুনলো যে তারকেরে বাড়ীৎ নাচ বাজান হচ্ছে। তখন অত্রিঃ একবন চাকরকে ডাক্যা পুছলো ইগলা সব কি ? সে তাক কৈল তোমার ছোট ভাই আছে। তোমার ভাই বাঁচে আছে তারি জন্মি তোমার বাপ জিয়াফৎ করতিতিছে। তাতি তাত্রিঃ কোদ্র কর্যা বাড়ীর ভিতব যাবার চালো না। তার বাপ বার্যা আস্যা তাক বুজাবার লাগলো। বড ব্যাটাকৈল যে দেখ অদ্দিন ধর্যা হামি তোর জন্মি খাটিতিতেছি আর যখন যা লুকুম করতুতুছু হামি তাই করতিতিছে। একদিনও খুসি হয্যা মোর দোস্তকেরে খাসী বকরি জবো কর্যা খুসী করবার দ্যাশনি। আর ছোট ব্যাটা যে লুচ্চামো কর্যা তোর টাকাকড়ি ব্যাবাক উড্যা দিল যেমন বাড়ীত্ আলো তুই জিয়াফৎ করবার লাগলু। তার বা তাক কৈল যে বা ভুই যখন হামার কাছে আছ তখন হামার যা আছে তা তুরি তোর ভাই মর্যা গেছলো আবার বাঁচ্যা হবে আছে হের্যা গেছলো পাওয়াগ্যাছে সখন খুশী করা অমন্দ হয়নি ॥

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Ēk jhanēr duī b'ātā-chhail āchhila. Tarkēr-madh'ē chhōta-jhan kaila,
A certain-person's two sons were. Among-them the-younger said,
 'bā, hāmi jā pāmu tā hāmāk bātā dē' Tāi sunr bāpē bātā
'father, I what shall-get that me-to dividing give.' That hearing father dividing
 dila. Chhōta-jhan bātā-lēoyār (lēwār) ka din par bhin dē-ē gēlī Sēti
gave The-younger of-the-division some days after foreign country went There
 jāy'ā lāthāmō kar'ā tākā-kari ur'ā-dila. Tār-par jākhan
going riotous-living having-done money he-squandered Afterwards when
 sē sab ur'ā-phēlālō, ō-dēśōt ākāl halō, ō tār khub ātak halō
he all squandered, in-that-country famine arose, and his great want arose.
 Pāchhē sē ō-d'āsēr ēk gārastēr hārī jāy'ā chākar habār chālō
After-that he of-that-country a cultivator's house going a-servant to-be wished
 Gārasta tāk suōr charātē tār jamīnat pāthālō, Suōr jē bhūshi khāy
The-cultivator him sowing to-feed his to-fields sent. The-hogs those husks eat
 tāi sē khābār chālō Tā tāk kēu dila-nā. Tār-par tār hūī
them he to-eat wished. That him one did-not-give. After-that his senses
 halō, jē, 'hāmār bār kata chākar āchhē; tārā kata khāte
came-back, that, 'my father's how-many servants are; they how-much to-eat
 pāy, ār mūi itī bhōkē mai, hāmi bār kāchhē jāy'ā
get, and I here with-hunger perish, I of-father in-vicinity going
 kamu, jē, "mūi Khōdār kāchhē ō tōr kāchhē gunā
will-say, that, "I of-God in-vicinity and of-thee in-vicinity sin
 karchhi. Mūi tōr chhailēr joggī nāi Hāmāk tōr ēk-jhan chākar
have-committed. I of-thy son worthy am-not. Me thy a servant
 karē āk." Ei kay'ā tār-bār kāchhē jābār lāglō Tār bā
making keep." This saying of-his-father in-vicinity to-go he-began His father
 tā-kē taphāt-hinī dēkh'ā daur'ā āslō, ār tār galōt chumā kbālō.
him distance-from seeing having-run came, and his on-neck kiss ate
 Tāt tār chhail kaila, 'bā, hāmi Khōdār kāchhē ō tōr kāchhē
Thereupon his son said, 'father, I of-God in-vicinity and of-thee in-vicinity
 gunā karchhi Mūi tōr-chhailēr joggī nāi' Tāti tār bāp
sin have-committed. I of-thy-son worthy am-not' Thereupon his father
 chākarkērē kaila, 'bhāla kāpar ān'ā p'ndā-dē Hātē āngut diyā-dē,
to servants said, 'good cloth bringing put-on On-finger ring put-on,

ō jōtā pāyē diyā-dē Chala, hāmra khāy'ā dāy'ā
and shoes on-feet put-on. Come, (let)-us by-eating and-the-like
 khuśi-khōsāl kari. Mērō bhābchhinu jē chhail mairā g'āchhēla, barttā
merriment make We were-thinking that son dead had-gone, alive
 pānu, hārā-gēchhlō, pāoyā-gēla
we-have-got; had-been-lost, has-been-found.

Tār-par tār bara b'ātā jē pōthārat āchhlō sē bārīr kāchhē
After-that his elder son who in-the-fields was he house near
 ās'ā śunlo jē tārkerē barit nāch bājan hachchē Takhan añi
coming heard that in-their house dancing music is-going-on Then he
 ēk-jhan chākar-kē dāk'ā puchhlā, 'īgalā sab kī?' Sē tāk
one-person servant calling asked, 'these all what?' He him
 kaila, 'tōmār chhōta bhāi āchchē Tōmār bhāi bāchē āchchē
told, 'thy younger brother has-come. Thy brother having-survived has-come
 tārī-jannī tōmār bāp . jīyāphat kartitichhē.' Tātī tāñī kōdda kar'ā,
therefore thy father feast is-making.' At-this he anger making
 bārīr bhitar jābār chālō-nā. Tār bāp bār'ā ās'ā tāk
of-the-house within to-go did-not-wish. His father out coming him
 bujābār lāglō Bara b'ātā kaila, jē, 'dēkha, addin dhar'ā
to-remonstrate began Elder son said, that, 'lo, so-many-days during
 hāmi tōr jannī khāttitēchhi ār jakhan jā hukum kartutuchhu
I thee for am-working and whenever whatever order thou-art-making
 hāmi tāi kartitēchhi, ēk-din-ō khusī hay'ā mōr dōstakērē
I that am-doing, a-single-day glad being my friends-for
 khāsī-bakri jābō kar'ā khusī karbār
castrated-goat-(and)-she-goat slaughtering having-done merriment to-make
 d'ās-nī Ār chhōta b'ātā jē luchchāmō kar'ā tōi
thou-gavest-not. And the-younger son who riotous-living having-done 'thy
 tākā-karī b'ābāk ur'ā-dila, jēman bārīt ālō tui jīyāphat karbār
money all squandered as-soon-as home came thou feast to-give
 lāglu ' Tār bā tāk kaila, jē, 'bā, tui jakhan hāmār
didst-begin' His father him said, that, 'son, thou when of-me
 kāchhē āchhu, takhan hāmār jā āchhē tā tur-ī Tōr bhāi
in-vicinity art, then I what have that thine-even. Your brother
 mar'ā gēchhlō, ābār bīch'ā gharē āchchē, hēr'ā-gēchhlō
having-died had-gone, again alive to-home has-come; lost-was
 pāoyā-(pāwā)-g'āchhē, sakhan khuśi-karā amanda hay-nī '
has-been-found; for-this to-make-merry bad is-not '

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGPA DISTRICT.)

আমি নিজের জমিতে হাল বই। সেই সময়তে চিননা গিরি বোঁচ আর উপী বোঁচ আদ্যা উপী বোঁচ হুকুম দিলো ওর হাল এডে দে। তে আমান চাবন হায বচ্চি। তখন সে হায চাডে নিয়া আলো। আমি যায্যা আবার হাল ধবনু। তে আমাকে নাগ্যা লাথি গুড়ি দিয়ে কেধে দিলো ডিঁএতে। লাঙ্গল ভেঙ্গে ফেলে দিলো। জোঁআলটা আর এক দিবে ফেলে দিলো। সেবে দিবে অহর আগি নি ববনু পড়ে থাকনু। ওখানে চেব, মানুষ অয়ে আছিল। সাম থাঁ একজন তাঁই নানা কবমো বাথুবে নাতিয়া, বরোনা। আর এক জন কবেজ সর্দার আর এক জন জনৌস সেথ ইত্য্যা

নাবে কিসেব বিষেতে ?

ঐ আজ কিশোর চৌধুরী যোগেতে। তানই চাবন ওরা। ভিঁ যে বাডে নিবে এই চহে চিননা আমান ভাস্তে হয়। আমার জাঠাতো ভাইয়ের বেটা। বচ্চব ১৬। ১৭ প্রথব। তোত চনা সব বাঁটা আছে। ভিঁটা বান পণ। আগি বচ্চব ২০। ২৫ এর জোয়াদা, বন নয়, আগি দখল বনি। আর বচ্চব শানলা ধান আবাদ কবছি, সে ধান আগি নিয়েছি। শনিবারে মানানাবি হয়েছে, এব প্রহব বেচ হভে হভে। তখন চনীতে কোন ফসল ছিল না। সেই দিনই ওমো ॥

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Āmi nijēr jamitē hāl baī. Sēi samayētē Chim'nā Gīri
I of-myself in-the-land plough am-plying. That at-time Chimnā Gīri
 Kōch ār Upī Kōch ās'ā, Upī Kōch hukum dīlō, 'ōr hāl ērē-dē'
Kōch and Upī Kōch coming, Upī Kōch order gave, 'that-fellow's plough unyoke'
 Tē āmār chākar hāl bachchhīla. Takhan sē hāl chhārē-diyā
Then my servant plough was-plying At-that-time he the-plough leaving-off
 ālō Āmi jāy'ā ābār hāl dharnu Tē āmā-kē jāy'ā lāthī-guri
came. I going again the-plough held. He to-me going kicks-and-blows
 diyē phēlē-dīlō bhītē. Lāngal bhēngē-phēlē-dīlō. Jōāl-tā ār-ēk
giving threw on-ground The-plough (he) broke-to-pieces. The-yoke on-another
 dīkē phēlē-dīlō Phēlē-dīlē antar āmi ki karmu? Parē
side threw-away. The-throwing-away after I what shall-do? Having-fallen
 thāknu Ōkbānē dhēr manush ayē āchhīla. Sām Khā ēk-jan tñī
I-remained There many persons standing were. Shām Khān one-person he
 mānā karlō, 'bāpu-rē kājiyā karō-nā' Ār-ēk-jan Phayēj Sarddār,
forbidding did, 'my-children quarrel do-not' Another-man Faiz Sardār,
 ār-ēk-jan Jamīr Sēkh ityādi.
another-man Jamīr Shēkh and-others (were there).

Mārē kisēr bishētē?
They-beat for what?

Aī Ājkiśor Chaudhurīr jōgētē. Tār-i chākar ōrā.
That Rājkiśor Chaudhurī's at-the-instigation. His-veryly servants they (were).
 Bhī jē kārē nibē; ēi jan'ē. Chim'nā āmār bhāstē
Land that having-seized he-will-take; for this-reason. Chimnā my nephew
 ray Āmār jāthātō-bhāiyēr bētā. Bachchhar shōla satara prathak. Jōt jamā
is My cousin's son Years (about) 16 (or) 17 separate. Land's
 sab bātā āchhē. Bhī-tā bāra paṇ. Āmi bachchhar
all partitioned are. The-land (is) 12 pans (in area). I years
 kuṇī pāchīsēr jēyādā, kam nay, āmi dakhal kari. Ār
twenty twenty-five-than more, less not, I possession make (hold). Last
 bachchhar śānlā dhān ābād-karchhī, sē dhān āmi niyēchhī. Śānibārē
year san'la paddy (I) cultivated, that paddy I took. Saturday

mārāmāri hayēchhē, ēk prahar bēl hatē-hatē. Takhan
assault has-taken-place, (when) one watch time was-occurring.¹ At-that-time
 jamitē kōna phasal chhila nā Sēi dīni ōmō.
in-the-land any crop was not. That day I-was-about-to-transplant.

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively, the Districts of Rajshahi and Pabna. The dialect spoken here differs from that spoken in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges. The language of Pabna, perhaps, differs more than that of Rajshahi, and for these two districts it will be sufficient to give a version of the Parable of the Prodigal Son in the language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by women. In order to show this the more clearly, when the syllable *ṣā* is pronounced like the *a* in *hat*, I have transliterated it *ʼā*. I also transliterated *oṣā*, by *icā*, which, as elsewhere, is the correct pronunciation.

Note the tendency to shorten a final *ē* to *i*, as in *sāmni* for *sāmnē*, in the presence of, and *āsti*, for *āsitē*, coming. Note also the Dative termination *gunē*, as in *āmākgunē*, to me; *bapēkgunē*, to the father.

¹ At about the first watch in the morning.

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

কোনো মানুষের দুই ছাওয়াল ছিল। তার মধ্য ছোটোটা বাপেক কোলো, বাবা জিনিশ পন্তোরের পাওয়ানা ভাগ আমাক্ গুনে দ্যাও। ইয়েই শুনে, তার বাপ্ তার নিজির জিনিশ পন্তোর বাঁচ্যা দিলো। অল্প দিন পরে ছোটো ছাওয়াল্ সকল জিনিশ পন্তোর জুডো কর্যা দূর দ্যাশে যাতারা কব্লে। এবং সেখ্যানে বদকাম্‌কর্যা নিজির বিষেয় আসেয় উড়্যায়ে দিলো। আর সকল খরচ হয্যা গেলে সে দ্যাশে ভারি আকাল্ পোলো, তাতি কর্যা তাব বড় টানাটানি হব্যার লাগলো। তা পাছে সে নিজির দ্যাশেব এক গারেস্তোব কাছে গিয়া মিস্লে। গারেস্তো তাকগুনে নিজির মাঠে শূয়ার চরাতি পাঠালো। সেখ্যানে, শূয়ার যে খোসা খাতো, তাই দিব্যা প্যাট্ ভরাব্যার জন্তি সে ভারি আকাঙ্ক্ষা করতো, কিন্তুক্ কেউই তাকগুনে দিতো না। তা পাছে হুঁস হলি পর সে কোলো, আমাব বাপের বাড়ী কত মজুর অতিরিক্তি খাওয়ার পাতিছে, কিন্তুক্ আমি এখ্যানে ষিদ্দায় মব্‌তিছি। আমি উঠ্যা এখনই বাপের কাছে যাবো, আর তাকগুনে কবো যে বাবা সগ্‌গের কাছে ও তোমার সাম্‌নি আমি পাপ কোরিছি, তোমার ছাওয়াল্ বুল্যা আমার আর পরিচেব দিব্যার ষুগি নেই, আমাকগুনে তোমার একজন মজুরির মতন রাখে। তা পাছে সে উঠ্যা আপনার বাপেব কাছে গ্যালো। কিন্তুক্ সে দূর থাকতিই তার বাপ্ তাকগুনে দেখ্‌বার পালো ও তার মনিত্‌ দয়ে হলো, আর দৌড়ায়্যা ষায্যা ছাওয়ালের গলা জডায়্যা ধর্যা তাকগুনে চুম্যা খালো। তখন ছাওয়াল্ তাকগুনে কোলো, বাবা আমি সগ্‌গের কাছে ও তোমার সাম্‌নি পাপ্‌ কোরিছি, আর তোমার ছাওয়াল্ বুল্যা পরিচের দিব্যাব ষুগি নই। তখন তার বাপ্ চাকরবরে কোলো, যে সব চায়্যা ভাল পোবাক শীগ্‌গীব আন্তে ইয্যাকগুনে পবাও। ইয্যার হাতে আঁখুট ও পায়ে জুত্যা পরায়্যা দ্যাও। আম্‌রা খায়্যা আমোদ আহ্লাদ কোরবোনি। যে হেতুক আমার এই ছাওয়াল্ মর্যা গিছিলো, আবার বাঁচ্যা উঠিছি, হারাইছিলো, আবার পাওয়া গ্যালো। তাতি তারা আমোদ আহ্লাদ করতি লাগলো ॥

তখন তার বডো ছাওয়াল্ মাঠে ছিলো। আস্‌তি, আস্‌তি সে বাড়ীর কাছে নাচ গাওয়ানার আও-বাজ শুনব্যাব পালো। তখন সে একজন চাকরেক ডাক্যা শুধ করলো, এ সব কি? তখন সে তাক কোলো, আপনার ভাই আসিছেন, ও আপনার বাবা তার কুশল পাইছেন বুল্যা ভারি ভোজ দিচ্ছেন। ইয্যাতে সে রাগ্যা ভিতোরি যাতি রাজি হোলনা। তখন তার বাপ্ বারি আঁস্যা সাধ্‌তি লাগলো। কিন্তুক্ সে জবাব দিয়া বাপেকগুনে কোলো, দ্যাখো এত বছর ধর্যা তোমার স্যাবা করতিছি, তোমার কোনও কথা অবহেলা করিত্যাইকো। কিন্তুক্ আমাকগুনে তুমি কখনও একটা ছাগলের ছাও ও দ্যাও ত্যাইকো, যাত্যা কর্যা আমার বন্ধু বান্ধেবদির নিয্যা আহ্লাদ করব্যার পারি, কিন্তুক্ তোমার এই ছাওয়াল্ বেষ্টাঘরে নিয্যা বিষেয় আসেয় খোয়াইছে, সে যখন আলো, তখন তার জন্তি তুমি ভাবি দরের ভোজ দিল্যা! কিন্তুক্ সে তাকগুণে কোলো, বাবা, তুমি সকল সমেয়েই আমার সঙ্গি আছ আব আমার বা, সগোই তো তোমার। আমোদ আহ্লাদ করা উচিত্‌ই হইছে, যেহেতুক তোমাব এই ভাই মরে গিছিলো, ও বাঁচ্যা উঠিছে, হারায়্যা গিছিলো, তাকগুনে ফিয়্যা পাওয়া গিছে ॥

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA BHASHĀ.

NORTHERN DIALECT.

(WOMEN OF PADMA.)

TRANSLITERATION AND TRANSLATION.

Kōnō mānshēr du: chhāwāl chhula 'ār madh' chhōdō tā
Certain man-of two sons were. Them between younger-one
 bāpēk kōlō, 'bābā, juis-pattōēr pāwānā bhāg āmākgunē d'āō ' Jyēi
father-to said, 'father, property-of to-be-got share to-me give.' This
 śunō tār bāp tār nijr juis-pattōr bāt'-dilō. Alpa din parē
hearing his father his own property divided A-few days after
 chhōdō chhāwāl sakal juis-pattōr jārō-kar'ā, dūr d'āsē
younger son all property gathering, distant country-to
 jāttārā-karlō, ēhang sēkh'ānē badkām kar'ā nijr bishēy-āsēy
went-away, and there foolish-work doing his-own property
 ur'āyē-dilō, ār sakal kharach-hay' i-gilē, sē d'āsē bhāri ākāl
wasted, and all-(when) wasted-away-went, that country-in great famine
 pōlō, tāti-kar'ā tār bāra tātātini hab'ār-lāglō. Tā-pāchhē, sē
broke-out, from-which his much wanting-of-food happened. After-that, he
 nijr d'āsēr ēk gārēstōi kāchhē giy'ā mislō. Gārēstō
(his)-own country-of one family-man to going joined Family-man
 tākgunē nijr māt'hē śūy'ār charātī pāthālō; sēkh'ānē śūy'ār jē
him his-own field-to pigs to-graze sent; there the-pigs which
 khōsā kbātō, tāi diy'ā p'āt bharāb'ār-jan'ā sē bhāri ākākh'ā
husks used-to-eat, those with stomach to-fill-with he very-much desire
 kaitō; kintuk kēu tākgunē ditō-nā Tā-pāchhē hūs hālī-par sē
expressed, but one to-him did-not-give After senses recovering he
 kōlō, 'āmāi bāpēr bārī kata majur atirikta khāwār pātichhē,
said, 'my father's house-to how-many servants sufficient food are-getting,
 kintuk āmī ēkh'ānē khid'āy martichhī. Āmī uth'ā ēkhan-i bāpēr
but I here of-hunger am-dying. I rising immediately father
 kāchhē jābō ār tākgunē kabō jē, "bābā, Saggēr kāchhē ō
to will-go and to-him will-say that, "father, Heaven's before and
 tōmār sāmni āmī pāp kōrichhi, tōmāi chhāwāl bul'ā āmāi
thy presence-in I sin have-committed, thy son to-be-called I
 ār parichēy-dib'ār jug'ā nēi Āmākgunē tōmār ēk-jan majurir
any-longer known-to-be fitted am-not. To-me thy one of-servants

matan rākhō '' Tā-pāchhē sē uth'ā āpanār bāpēr kāchhē g'ālō kintuk
like keep '' After-that he rising his-own father to went but
 sē dūri thākti-1 tār bāp tākgunē dēkhb'ār-pālō, ō tār
he-(while) in-distance remained his father him could-see, and his
 manit dayē halō, ār dāur'āyā jāy'ā chhāwālēr galā jarāy'ā-dhar'ā
mind-in pity arose, and running going son's neck embracing
 tākgunē chum'ā-khālō. Takhan chhāwāl tākgunē kōlō, 'bābā, āmī Saggēr'
to-him kissed Then son to-him said, 'father, I Heaven's
 kāchhē ō tōmār sāmni pāp kōrichhi; ār tōmār
presence-in and thy presence-in sin have-committed; any-longer thy
 chhāwāl bul'ā-parichhēy-dib'ār jug'1 nai.' Takhan tār bāp chākargharē
son to-be-known fit am-not' Then his father servants-to
 kōlō jē, 'sab chāy'ā bhāla pōshāk śiggīr ān'ē iy ākgunē
ordered that, 'all of best robe soon having-brought this-person
 parāō, iy'ār hātē ākhut, ō pāyē jut'ā parāy'ā-d'āō, āmrā khāy'ā
put-on; his in-hand ring, and feet-on shoes put-on, we having-eaten
 āmōd-āhlād kōrbōni Jē-hētuk āmār ēi chhāwāl mar'ā gichhilō, ābār
merriment shall-make Because my this son dead was, again
 bāch'ā uthichhē, hārāichhilō, ābār pāwā g'ālō ' Tātī tārā āmōd-āhlād
alive is-become; was-lost, again has-been found' On-that they merriment
 kārti-lāglō.
began-to-make.

' Takhan, tār barō chhāwāl māthē chhilō Āsti-āsti sē
At-that-time, his elder son field-in was. Coming-coming he
 bārīr kāchhē nāch-gāwānār āwāj śunb'ār-pālō. Takhan sē ēk-jan
house's near (of)-dancing-and-singing voice heard Then he one-(of)
 chākaiēk dāk'ā śudh-karlō, 'ē sab ki?' Takhan sē tāk kōlō,
servants-to calling asked, 'this all what?' Then he him replied,
 'āpanār bhāi āsichhēn, ō āpanār bābā tār kuśal pāichhēn bal'ā,
'your brother is-come, and your father his good-(news) got because,
 bhāri bhōj dichehhen' Iy'ātē sē rāg'ā, bhītōri jāti
great feast is-giving' To-this he angry-being, within-the-house to-go
 rāji-hōla-nā Takhan tār bāp bārī ās'ā sādhti-lāglō, kintuk sē
agreed-not Then his father out coming entreat-to-began, but he
 jabāb diy'ā, bāpēkgunē kōlō, 'd'ākhō, ēta bachhar dhar'ā, tōmār
reply giving, to-father said, 'see, so-many years for, thy
 s'ābā kaitichhi, tōmār kōna-ō kathā abahēlā kari-n'āikō, kintuk
service (I)-am-doing, thy single word-(order) disobeyed have-never, but
 mākgunē tumi kakhana-ō ēk-tā chhāgalēi chhāō ō d'āō-n'āikō,
to-me - thou never one goat's young even gave-not,
 Bengali

jāt'ā-kar'ā āmār bandhu-bāndhēb-dir niy'ā āhlād karb'ār-pāri. Kintuk
with-which my friends taking merriment make-I-can. But
tōmār ēi chbāwāl bēs'āgharē niy'ā bishēy-āsōy khowāichhē, sē jakhan
thy this son prostitutes taking property has-wasted, he when
ālō, takhan tār-jan'i tumi bhāri-darēr bhōj dil'ā.' Kintuk sē tākgunē
came, then for-his-sake thou of-great-value feast art-giving.' But he to-him
kōlō, 'bābā, tumi sakal-samōyēi āmār sāngi āchha, ār āmār jā,
said, 'son, thou always me with art, and my everything,
sagōi tō tōmār. Āmōd-āhlād karā uchit-i haichhē, jē-hētuk, tōmār
all is thine. Merriment (to)-make necessary-even is, because, thy
ēi bhāi mārē-gichhilō, ō bhāch'ā-uṭhichhē; hārāy'ā gichhilā, tākgunē
this brother dead-was, and alive-(is-become); lost was, him
phir'ā-pāwū-gichhē.'
has-been-got-back.'

V.—RĀJBANGSĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kōch; but the conquest was much more complete, and the Kōch tribe predominates through the land. Those Kōch, who are now Hindūs, are principally known under the name of Rājbangsī. But large numbers of them have become Musalmāns, so that the mere number of people of the Rājbangsī tribe affords no idea of the number of people of Kōch extraction in the country. The name of Kōch is itself retained in the name of the State of Cooch, or Kōch, Behar. The Kōch originally came from across the Brahmāputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangsī dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangsī, from the tribe of that name already alluded to. It is also frequently called Rangpurī from one of the Districts in which it is spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and south-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Brahmāputra, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimansingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Rangpur, Jalpaiguri, the Tarai of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarai, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, *viz.*, Bāhē.

We thus find that the Rājbangsī dialect is spoken by the following number of people:—

Name of District.		Number of Speakers
Jalpaiguri . . . . .	.	568,976
Rangpur . . . . .	.	2,037,460
Cooch Behar (Native State) . . . . .	.	562,500
Darjeeling (Bāhē sub-dialect) . . . . .	.	47,435
TOTAL for Bengal		3,216,371
Goalpara . . . . .	.	292,800
TOTAL for Assam		292,800
GRAND TOTAL		3,509,171

AUTHORITIES—

- GRIFFSON, G. A.,—*Notes on the Rangpur Dialect*.—*Journal of the Asiatic Society of Bengal*, Vol. xlv, 1877, Pt. I, pp. 166 and ff.—*Grammar and Selections*
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The following Grammar of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengal:—

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangṣī dialect are to be noticed. As in Northern Bengali, *ō* is frequently substituted for *a*. Consonants are often elided, as in *sa-i* for *sakhi*, a friend; *dē-ō* for *dēb* or *dēca*, a god; *pu-a* for *prīya*, beloved one, a husband. The letter *chh* is pronounced as a dental *s*; thus, *āchhē*, he is, is pronounced *āsē*; the name of the present writer, when he was stationed in Rangpur, was written, ‘*Grīrchhan*.’ The letter *j* is pronounced as *z* or as *jh*; thus, *jan*, a person, pronounced *san*; *jan*, for *jakhan*, when, pronounced in the same way; so, *jēlā* pronounced *jhēlā* or *zēlā*, when. The letters *l* and *n* are frequently interchanged. For instance, the word *banāla*, he made, appears sometimes as *balāna*, sometimes as *balāla*, sometimes as *banāla*. An initial *r* is usually elided, and if the following vowel is *a*, it becomes *ā*. Thus, *randhitē*, to cook, becomes *āndhitē*, and *raba*, a noise, becomes *āō*.

Aspirated letters are exchanged for unaspirated ones, and *vice versa*. Thus, *jhan* and *jan*, a man; *jē* and *jhē*, who; *garbha* and *garba*, a womb; *bādḥā* and *bādā*, a hindrance.

II.—NOUNS —The following is an example of the declension of a noun:—

	Sing.	Plur.
Nom.	<i>bālah</i> or <i>bālahē</i> , a boy,	<i>bālahrā</i> or <i>bālah-gulā</i> .
Acc.-Dat.	<i>bālahak</i> or <i>bālahōk</i> ,	<i>bālah-gulāk</i>
Instr.	<i>bālah-hātāy</i> ,	<i>bālah-gulā-hātāy</i> ,
Abl.	<i>bālāh-thanē</i> or <i>ṭhāt</i> ,	and so on.
Gen.	<i>bālahar</i> or <i>bālah-kār</i> ,	
Loc	<i>bālahat</i> or <i>bālahōt</i> ,	

Besides the above, the forms of Standard Bengali are also met. Instead of *gulā* *gulā* may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the base. Thus (Goalpara), *sātēr-gulā*, companions. We also find the word *ghar* substituted for *gulā*, also used with the Genitive singular. Thus (Jalpaiguri), *chākarēr-ghar*, servants; *bandhur-ghar*, friends; (Cooch Behar) *sakhir-ghar*, friends. In Darjeeling and Jalpaiguri, we also find the suffix *lā*. Thus, *hi-lā* or *i-lā*, these; *ai-lā*, those; *jēi-lā*, (those) which; *chākrīyā-lā*, servants; *lasbī-lā*, harlots.

The case-suffixes fluctuate a good deal, both in form and use. Thus, for *hātāy*, we find *hātē*; and for *thanē*, *tānē*, or *tanē*. We also find *tānē*, meaning ‘for,’ and *hātē* used as a sign of the ablative.

III.—PRONOUNS—

The above remarks about number and case also refer to pronouns.

First Person,—thus declined .—

	Sing.	Plur.
Nom.	<i>mu, ma, mō, hām, or hāmra.</i>	<i>hāmā, hāmra, or hāmā-gulā.</i>
Acc-Dat	<i>mōk, hāmāk</i>	<i>hāmāk, hāmā-gulā,</i>
Instr.	<i>mōr-hātāy.</i>	and so on
Abl.	<i>mōr-thanē or thāi</i>	
Gen	<i>mōr, hāmār.</i>	
Loc	<i>mōt, hāmāt</i>	

Second Person,—*tu, tai, tō, thou* Plur., *tōmā, tōmrā, tōmā-gulā*, and so on. Acc. Sing, *tōk, tōmāk*. Gen., *tōr, tōmār*; and so on.

Third Person,—*ō, ōyē, ūyāy, ōyāy, āy, āi, or ōkēnā*, he, that, Acc. Sing, *uyāk*, pronounced *uāk, ak*, Gen., *ār, arhē*. Plur, *umār-ghar, ōmrā, umhrā*, Gen, *amhār, umhār, umār*. *Tā, tāy, tāi, he, that*; Acc Sing, *tāk, tāmāk*; Gen, *tāmār, tār, tārhe*. Plur., *tāmrā*; Gen, *tāmār*. *Ē, this*, Acc. Sing, *ēk, āk*; Gen. Sing., *ēr, ār*

Relative Pronoun,—*jā, jāy, or jāi, or jhāy* Acc. Sing., *jāk*, and so on.

Interrogative Pronoun,—*kā, kāy, or kāi, who?* Acc Sing, *kāk*, and so on

Indefinite Pronoun,—*kāy, kāy-ō, kā-ō, kāhay, kāha-i*, any one.

As in the case of nouns, *gulā* may be substituted for *gulā* throughout the Plural. The forms of Standard Bengali are also used

IV—VERBS—

A.—AUXILIARY VERBS, and VERBS SUBSTANTIVE—

- (1) *Present*,—*āchō, I am*, (2) *āchis*; (3) *āchē*
- (2) *Past*,—*āchmu, I was*, (2) *āchil*; (3) *āchilo*

This verb is, however, often spelled *āchlō*, etc., as in Standard Bengali

The verb *haitē*, to become, has its past, *hail* (not *harl*), he became. Note the forms, *hayā*, having become, *na-hāa* (Jalpaiguri), I am not, *nāi-kā*, there is not (Jalpaiguri).

B.—FINITE VERB,—*karitē*, to do.

- (1) *Present*,—*karō, I do*, (2) *karis*; (3) *karē*
- (2) *Present Definite*,—*karitēchō, I am doing*, (2) *-chis*, (3) *-chē*.
- (3) *Imperfect*,—*karitēchmu, I was doing*; (2) *-chil*; (3) *-chil*.
- (4) *Past*,—*karinu or karnu, I did*, (2) *karilē or -lu*; (3) *karil*.
- (5) *Perfect*,—*karichō, I have done*, (2) *karichis*; (3) *karichē*.
- (6) *Pluperfect*,—*karichmu, I had done*, (2) *-chil*; (3) *-chil*.
- (7) *Future*,—*karim, or karimu, or karimō, I shall do*, (2) *karibu*; (3) *karibē*

Past Conditional and Habitual,—*karitām, I used to do*; (2) *karitē*, (3) *karita*

Imperative,—(2) *kar, karō, do*, (3) *karuk*, let him do

Infinitive and Present Part,—*karitē*, to do

Conjunctive Part,—*karyā, karē, kari, kavrē*, having done.

Conditional Part,—*karinē*, (if he) had done.

Gerund,—*karibā*, Acc, *karibāk*, and so on, doing

Inceptive Compound,—*karibār nāgō, I begin to do*.

Potential Compound,—*karibār pārō, I am able to do*.

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in *r*, or *h*. Thus instead of *kāraṇu*, we can have *kāilla*, I did; so *mailla*, I died, for *marāṇu*; and *kail*, he said, for *kāil*. So again *kāchā* or *kāichā*, for *kāhiyāchhā*, he has said.

The following abnormal forms may be noted,—*kāham* (Darjeeling), I will say; *kāḥ* (Jalpaiguri), I speak; *pāḥā*, I flee (Jalpaiguri); *bācāchā*, I am running (do.); *kābhā* *lāgil* (Darjeeling), he began to say.

From the root *kā*, make, we have,—*kāṇu* (Rangpur, Goalpara, and Cooch Behar), *ṭāṇu* (Darjeeling), *kāṇu* (Jalpaiguri), I did; *kāṇu* (Jalpaiguri), we did; *kāḥ* (Jalpaiguri), thou madest; *kāḥ* (Darjeeling), he made; *kācāḥ* (Goalpara), *kācāḥ* (Jalpaiguri), *kāichā* (Darjeeling), I have done; *kācāḥ* (Goalpara), *kāicāḥ* (Cooch Behar), he has made. Other forms worthy of note are, *rāk* (for *rākā*) (Goalpara), keep thou; *ācāchā* (Goalpara and Cooch Behar), he has come; *bācāchā* (Cooch Behar), he has survived; *jāyā kācā* (Jalpaiguri), having gone; *dākāḥ* (Darjeeling), immediately on seeing.

Besides the usual conjunctions, *kī* and *jē*, meaning 'that', we find *dē* in Darjeeling, and *kī* *bōlī* or *bōlē* in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Rājbangṛ.

The first specimen is the Parable of the Prodigal Son, and the second a piece of Folk-lore.

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANṢĪ DIALECT

(GOALPARA DISTRICT)

এক জন্কার দুই বেটা আছিল। তার মধ্যে ছোট বেটা তার বাপোকে কৈল বাবা গাইরস্তির যে ভাগ মুঁই পাইম তা মোক্ দে। তাতে তাঁয় তামার মাজোত গিরস্তি বাটিয়া দিল। অল্পে কয়ে দিন পাছোৎ ছোটো বেটা সোঁব একেটে করিয়া ছুরাস্তর এক দ্যাশোৎ পাইত্রা করিল। সে দেশোৎ যায়া চুডামি করিয়া আপনার ঘড় গিরস্তি উডাইয়া দিল। যখন তাঁয় সোঁব খরচ করিয়া ফেলাইল তখন সেই দেশোৎ বড মঙ্গা হইল তায়েঁ বড কঠোৎ পরিল। তার পাছোৎ তাঁয় যায়া সেই দ্যাশের এক জন গিরিরকাছোৎ যায়া আউজিল। তাঁয় তাক্ আপনার পাতারোৎ শুযোর চডবার পটেয়া দিল। পরে শুযোরে যে চোকলা খায় তাক্ খায়া প্যাট্ ভরবার হাউস্ কল্লেও কিন্তুক্ কাঁযো তাক্ দিল না। পাছোৎ চ্যাতোন পায়া তাঁয় কৈল আমার বাপের কতো মাইনা খাওয়া চাকোর এক পালা করিয়া খাবার পায় আর মুঁই এটে ক্ষিদায় মরিবার লাগিটোঁ। মুঁই উঠিয়া মোর বাপের কাছোৎ যাইম যায়া কৈম বাবা মুঁই ঈশ্বরের কাছোৎ আর তোর কাছোৎ পাপ করিটোঁ। মুঁই আর তোর বেটা নামের যুগো নও মোক্ তোর ব্যাকজন মাইনা খাওয়া চাকরের মতো রাক্। তার পাছোৎ তাঁয় উঠিয়া তার বাপের ওটে গেইল। নাতে তাঁয় ছুরাস্তরোৎ থাক্তে তার বাপ্ তাক্ দেইখবার পাইল। দেখিয়া ময়া হইল, দৌড়িয়া গেইল যায়া তার গালা সাপেঁয়া ধরিল আর তার চুমা খাইল। ঐ বেটায় তাক্ কৈল বা মুঁই ঈশ্বরের টে আর তোর টে পাপ কব্টোঁ মুঁই আর বেটা নামের যুগো নও। কিন্তুক্ তার বাপ্ তার চাকর গুলাক্ কৈল মাকাল করিয়া সগারে থাকিয়া যাখান্ ভাল্ কাপোব আনিয়া ইযাক্ পেন্দেরা দেও ইয়ার হাতোৎ আঙ্গুট্ আর পাযোৎ জোতা পেন্দেরা দেও। আমরা গুলা খাইয়া আল্লাদ করি। কেনেনা মোর এই বেটা মরিয়া গেছিল্ এখন আবার বাঁচিছে, হারেয়া গেছিল্ এখন পাইটোঁ। পরে তামরা আল্লাদ করিবার নাগিল্ ॥

তখন তার বড বেটা পাতার বাড়িত্ আছিল। পাছোৎ তাঁয় আস্তে আস্তে বাড়ির কাছোৎ যায়া নাচ্ গাণের শোর শুনবার পাইল। তখন তাঁয় একজন চেঙ্গরাক্ ডাকেয়া পুচ্ করিল ইগ্লা কি। তখন তাঁয় তাক্ কৈল তোর ভাই আইছে তোর বাপ্ তাক্ ভালে ভালে পায়া একটা বড ভাণ্ডরা কব্চে। তাতে ঙ্গায় রাগ হয় উঠিল ভিতরা গেইল না। তার পাছোৎ তার বাপ্ বাইরোৎ আসিয়া তাক্ সমজ্জিবাব্ নাগিল্, কিন্তুক্ তাঁয় তার বাপোকে উস্তরে কৈল দেখ্ মুঁই তোর এত দিন ভরা গোদারি কল্প কখনও তোর কোনও হকুম ফেলাঁও নাই তেঁও তুঁই কখনও একটা ছাগলের বাচ্চাও দেইশ্ নাই যে মোর সাতের গুলাক্ নিয়া আল্লাদ করোঁ। কিন্তুক্ তোর এই বেটা যে নটা গুলার সাতো তোর গিরস্তি খোযেয়া ফেলাইচে তাঁয় যখন আসিল্ বড ভাণ্ডরা দিলু। কিন্তু তাঁয় কৈল বা। তুঁই সদায় মোর সাতোৎ আছিষ্ আর মোর যা হয় সগুলো তোর। কিন্তুক্ আল্লাদ করা ও খুসী হওয়া উচিৎ হৈচে কেননা তোর এই ভাই মরিয়া গেছিল্ বাঁচে হারেয়া গেচলো পাওয়া গেইছে ॥

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

RĀJBANGSĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription *z* is pronounced hard as in *zen, thus*, and not like the *zh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.]

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *net*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (with or without diacritical mark) represents the sound of the first *o* in *provoke* and of the *o* in the French word *coûre* as compared with *coûre*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk jankār dui bētā āchhlul Tāi madhyē chhōta bētī tīr bāpōk kaul, 'bābā
 Āk zōnhār dui bātā āsil Tār mōddē sōtō bātā tār bāpōl kaul, 'bābā,
 One man-of two sons were Them-of amidst younger son his father said, father-
 gāirastir yē bhāg mūi pām tā mōk dē.' Tātē tāy tāmār māzōt girastī bātīyā dil
 gāirōstir zē bhāg mūi pām tā mōk dē' Tātē tāy tāmār māzōt girōstī bātīyā dil
 property of what portion I will get that me to give' Thereupon he their of amidst property divided gave
 Alpē kayē din pāchhōt chhōta bētā saub ēkētē kariyā durāntar ēk dīyāsōt
 Ōlpō hoyē din pāsōt sōtō bātā shaub ēkētē kariyā durāntar āk dāshōt
 A-few some day after younger son all to other taking away one portion
 pātīā karil Sē dēsōt jāyā dhuddām kariyā āpanār ghar guasti māyā dil. Yakhān
 pūtrā kōril. Shē dashōt zāyā dhuddām kariyā āpanār ghōr guōstī māyā dil Zōkhōn
 started That country-to going extravagance doing his own house property division gave When
 tāy saub kharach kariyā phēlāl takhān sēi dēsōt bānā mungā hōil tāy-ō bārā
 tāy shaub khōrōch kōriā phēlāl tokhōn shēi dāsōt bōrō mōngā hōil tāy-ō bōrō
 he all spending doing finished then that country-in great fortune expended he too and
 kashtōt paril Tār pāchhōt tāy jāyā sēi dvāsēr ēk-jan gur kāchhōt jāyā
 kashtōt pōril Tār pāsōt tāy zāyā shēi dāsēr ēk-zōn gur kāsōt zāyā
 difficulty-to fell That-of after he going that country of one inhabitant-of near he
 āujil Tāy tāk āpanār pātārōt shuyōr chorbār patēyā-dil. Pārē shuyōrē
 āuzil Tāy tāk āpanār pātārōt shuyōr chorbār patēya-dil Pārē shuyōrē
 took shelter He him his own holds to swine-to lending sent-away After same
 yē chōklā khāy, tāk khāyā pyāt bharbār hāus kallē-ō, kintuk kāy-ō
 zē chōklā khāy, tāk khāyā pāt bhōrbār hāus kōllē-ō, kintuk kāy-ō
 what husks eat, that eating belly filling of wish having done-even, but anyone
 tāk dil-nā Pāchhōt chyātōn pāyā tāy kaul, 'āmār bāpēr katō mānē
 tāk dil-nā Pāsōt chātōn pāyā tāy kaul, 'āmār bāpēr kōtō mānē
 him gave not Afterwards sonces gaining him said, 'my father of how pay
 khāoyā chākōr ēk pālā kariyā khābār pāy ār mūi ētō kshidhāy
 khāwā chākōr āk pālā kōriā khābār pāy ār mūi ētē khāidhāy
 eating servants a great deal doing of-food get while I here hunger-by
 marbār lāgichō Mūi uthiyā mōr bāpēr kāchhōt jāim, jāyā kaim,
 mōrbār lāgichō. Mūi uthiā mōr bāpēr kāsōt zāim, zāyā kōim.
 dying about I rising my father-to near will-go, going will eat,

“ bābā, mūi Īsvarēr kāchhōt ār tōr kāchhōt pāp karihō, mūi ār tōr
 “ bābā, mūi Īshshōrēr kāsōt ār tōr kāsōt pāp kōrichō; mūi ār tōr
 “ father, I God-of near and of-thee near sin committed, I longer thy

bētā nāmēr yugy-ō nāō. Mōk tōr yyāk-jan mānā khāoyā chākarēr matō
 bātā nāmēr zugg-ō nōō Mōk tōr āk-zōn mānā khāwā chākōrēr mōtō
 son name of fit-also am-not Me thy one pay eating servant like

rāk ” Tār pāchhōt tāy uthiyā tār bāpēr otē gēil. Nātē tāy durāntarōt
 rāk ” Tār pāsōt tāy uthiā tār bāpēr otē gēil Nātē tāy durāntōrōt
 keep ” That after he rising his father of to went But he distance

thākte tār bāp tāk dēikhbār pāil. Dēkhiyā mayā haīl, dauriyā gēil,
 thāktē tār bāp tāk dāikhbār pāil. Dēkhiā mōyā hoīl, dauriā gēil,
 from his father him seeing got Seeing pity was running went,

yāyā tār gālā sāptēyā dharīl, ār tār chumā khāil. Aī bētāy tāk kail,
 zāyā tār gālā shāptiā dhōrīl, ār tār chumā khāil Or bātāy tāk koīl,
 having-gone his neck embracing caught, and his kiss ate. That son him said,

‘ bā mūi Īsvarēr-tē ār tōr-tē pāp karihō, mūi ār bētā nāmēr yugg-ō
 ‘ bā mūi Īshshōrēr-tē ār tōr-tē pāp kōrichō; mūi ār bātā nāmēr zugg-ō
 ‘ father I God-of-to and thee to sin committed, I longer son name-of fit-also

nāō.’ Kintuk tār bāp tār chākar-gulāk kail, ‘sākāl-kariyā sagārē-thākiyā
 nōō’ Kintuk tār bāp tār chākōr-gulāk koīl, ‘shākāl-kōriā shōgārē-thākē
 am-not’ But his father his servants-to said, ‘quickly all-than

yyākhān bhāl kāpōr āniyā iyāk pēndēyā dēō, iyār hātōt āngut ār pāyōt
 ākhān bhāl kāpōr āniā iāk pēndēyā dāō; iār hātōt āngut ār pāōt
 one-piece good cloth bringing him dress, his hand-to ring and feet on

jōtā pēndēyā-dēō; āmarā-gulā khāiyā āllād karī, kēnēnā mōr ēi bētā
 zōtā pēndēyā-dēō; āmōiā-gulā khāiā āllād kōri; kēnēnā mōr ēi bātā
 shoes put-on, we all eat merriment do, because my this son

marīyā gēchhīl, ēkhan ābār bāchichhē; hārēyā gēchhīl, ēkhan pārchō.
 mōriā gēsīl, ākhōn ābār bāchisē; hārēyā gēsīl, ākhōn pārchō.
 dead was, now again alive-has-become, lost was, now I-have got.

Parē tāmrā āllād karībār nāgil.

Pōrē tāmrā āllād kōribār nāgil

Afterwards they-all merriment doing began

Takhan tār bara bētā pātār-bārit āchhil Pāchhōt tāy āstē āstē
 Tōkhōn tār bōrō bātā pātār-bārit āsil. Pāsōt tāy āstē āstē
 Then his elder son the-field-in was Afterwards he having-come having come

bārīr kāchhōt yāyā nāch gānēr sōr śunbār-pāil. Takhan tāy ēk-jan
 bārīr kāsōt zāyā nāch gānēr shōr shunbār-pāil. Tōkhōn tāy āk-zōn
 the-house-of in-the-neighbourhood going dancing music of noise to-hear got Then he one

chēngrāk dākēyā puch-karīl, ‘iglā-kī?’ Takhan tāy tāk kail, ‘tōr bhāi
 chēngrāk dākēā puch-kōrīl, ‘iglā-kī?’ Tōkhōn tāy tāk koīl, ‘tōr bhāi
 boy-to calling asked, ‘this-what-is?’ Then he him-to said, ‘thy brother

āichchē, tōr bāp tāk bhālē-bhālē-pāyā ēk-tā bara bhāndarā karchē’ Tātē
 āichchē, tōr bāp tāk bhālē-bhālē-pāyā āk-tā bārō bhāndrā kōrchē’ Tātē
 has-come, thy father him well-in-health-having-got one big feast is-giving’ Upon-that

ōyāy rāg hayā-uthīl, bhitrā gēil-nā. Tār pāchhōt tār bāp bārōt āsiyā
 ōwāy rāg hōyā-uthīl; bhitrā gēil-nā. Tār pāsōt tār bāp bārōt āshiā
 his anger arose-became, within he-went-not. Of-that after his father outside coming
 Bengali

tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttarē kail, 'dēkh, mūi tōr
tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttōrē-koil, 'dākh, mūi tōr
 him to-entreat began; but he his father-to answered, 'lo, I thy
 ēta din bharā gōdāri-kannu, kakhan-ō tōr kōna-ō hukum phēlāṣ nāi;
ātō din bhārā gōdāri-kōnnu, kōkhōn-ō tōr kōnō-ō hukum phēlāṣ nāi;
 so-many days for served, ever-even thy any-even orders I-disobeyed not;
 t̃ēō t̃ūi kakhan-ō ēk-tā chhāgalēr bāchēhā-ō dēiś nāi, yē mōr sātēr-gulāk
t̃ēō t̃ūi kōkhōn-ō āk-tā sāgōlēr bāchōhā-ō dēiśh nāi, zē mōr sātēr-gulāk
 even-then thou ever-even one goat-of kid-even garrest not, that my companions
 niyā āllād kaiṓ. Kintuk tōr ēi bētā yē natī-gulār sātē tōr girasti
mā āllād kōrṓ. Kintuk tōr ēi bāṭā zē nōṭi-gulār-shālē tōr girōsti
 with merriment I-may-do But thy this son who with-prostitutes thy property
 khōyēyā phēlāichē t̃āy yakhan āsil bārā bhāndarā dilu.' Kintuk t̃āy kail,
khōyēyā phēlāichē t̃āy zōkhōn āsil bōrō bhāndrā dilu.' Kintuk t̃āy koil,
 having-lost caused-to waste-away he when came big feast thou-garrest ' But he said,
 'bā, t̃ūi sadāy mōr sātōt ūchhis, ār mōr yā hay sagulē tōr. Kintuk
 'bā, t̃ūi shadāy mōr shātōt āsish, ār mōr zā hōy shōgulē tōr. Kintuk
 'O son, thou always my with art, and my whatever is all thing. But
 āllād karā ō khushi hāoyā uchit haichē, kēnanā tōr ēi bhāi mariyā
āllād kōrā ō khushi hōicā uchit hoichē, kēnanā tōr ēi bhāi mōriā
 merriment doing and happy to-be proper was, because thy this brother dying
 gēchlul, bāchēhē; hārēyā gēchlō, pāoyā gēichēhē.
gēsil, bāchēhē; hārēyā gēchlō, pāicā gāichhē.'
 was, now-alive-become-is; lost gone-was, found is

[No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT

(GOALPARA DISTRICT)

ধোপার গাধা ও কুকুর।

এক জন ধোপার একটা গাধা ও একটা কুকুর আছিল। এক দিন গাধা কুকুরোকে কয় যে, শালা মুঁই সারা দিন মেহনত করোঁ আর তুঁই বসিয়া খাইস আর ভুকিস্। কুকুর কয় :— শালা মুঁই যে কাম করোঁ সে কাম কি তুঁই করিবার পারিস্। আইজ হাতে মুঁই তোর কাম করিম্ তুঁই মোর কাম করিস্। এই কথার পর হাতে কুকুর ধোপার কাপড় উবার নাগিল্, আর গাধা ধোপার বাড়িৎ পহোরা দিবার নাগিল্।

কদ্দিন পরে ধোপার বাড়িৎ এক দিন রাইতোৎ চোর আসিষা সিঁদ কাটিবার নাগিল্। গাধা চোরকে দেখিয়া চিল্লিবার নাগিল্। ধোপা নিন্দ্ হাতে উঠিয়া ভাল করিয়া ঘাস ভুসি দিয়া গাধাকে বন্ধিয়া থুইয়া যাযা শুভিল্। গাধা কিন্তু আগের থাকিষা আরও বেশী করিয়া চিল্লিবার নাগিল্। ধোপা চিল্লান্ শুনিয়া রাগ হয় একটা ঠেলা দিয়া গাধাকে খুব করিয়া ডাংবার নাগিল্। তখন কুকুর আইগা হাতে কয় কেমন রে ভাই গাধা কেমন ডাং, ঐজে কয় :—

যার কাম তাক সাজে।

আর হৈলে নাটী বাজে ॥

Ai yē kay—

Or zē kōy—

He then says—

‘Yār kām tāk sajē,

‘Zār kām tāk shāzē,

‘Whose work him suits,

Ār hailē nāti bājē.’

Ār hōlē nātī bāzē.’

Others-to happening stick sounds’

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog ‘Shālā! I have to labour all day long while thou dost only sit, eat, and bark.’ The dog says, ‘canst thou do the work that I do? From this day forth I will do thy work and thou shalt do mine’ After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced braying. The washerman being aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But the ass went on braying more loudly than before. The washerman hearing the bray of the ass got angry and began to belabour him with a stick. Then the dog said from the yard, “How my brother ass! how is the stick? Don’t you know the saying. —

‘Suits him the work whose it is.

To others like a stick it seems.’ ”

The next two specimens are also in pure Rājbangśī. They come from the Rangpur District. Note how *l* and *n* are confused. Even when *l* is pronounced *l*, it is written *n* in the Bengali character.

The first specimen is the Parable of the Prodigal Son.

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RANAS AND DRAGON

(H... ..)

[illegible]

সভা ঘোড়া শোন বেলায় আসিল। অল্প দিগন্ত পথের মধ্যে আসিলে পথের পাশে আসিয়া
নাচন আর গান শুনিবার গাইল। তখন সেই সন্ধ্যা ওজন ঘাটিল। তখন গুল্লার মন হইল। শি : উঠ
উঠান্ হইলে তোমার ভাই গাইল। তোমার বাপ কুমারের পক্ষ পালিয়া। তোমার ভাইও জান নাই
পাইতে কামে। এই বক্তব্যে শি : সভা শোনা হইল। অজ্ঞা নিত্যক আর না কাম। পাঠক উঠান্
বাইরে আসিয়া উঠান্ বুঝবার শইলেন। শি : উঠান্ শপথ করিলেন হুই এতদিন হইল তোমার বক্তব্য
কম তোমার বক্তব্য শোন দিন বেলাই নাই গিলাই। তোমার ভাই হাটের পলিও সেন নাই যে তোমার
নিজা হানার নাস্তির পরক শ্রিয়া অং তামসা করিল। যে ব্যক্তি তোমার মউ পাইয়া কতি নতির মল্লি
দিনে ভীষ আসিলে তাতে কামে বক্তব্য শপথ পালিয়া। তার মধ্যে তাক বইল। তুই মন্য নোর মাতে
আচ্চিন্ নোর দান হইবে সভা শোনা। অং তামসা বইল। বইল। তোমার ভাই বোনা মরচিন,
বাইচচে ; হাটাইচিন তাক পাওয়া গেইচে ।

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

[In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek	jan-mānshēr	dui-knā	hyātā	āchhin.	Tār	chhōta	kōnā	uyār	bāpak		
Ak	zōn-mānshēr	du-knā	bōtā	āsīl.	Tār	sōtō	kunā	uār	bāpak		
One	man of	two	sons	were	Of-them	the-younger	one	his	father-to		
kainē,	‘bā,	mōr	pāisā	karir	bhāg	mōk	dēō.’	Ai	katātē	tāy	umār-gharak
kōil,	‘bā,	mōr	pāishā	kōrir	bhāg	mōk	dēō’	Oi	kōtātē	tāy	umār-ghōrōk
said,	‘father,	my	piece-and-cowrie-of	share	to-me	give’	That	word-on	he	them-to	
saug	bātiyā	dinē.	Anap	din	yāyā	chhōta	chēngrā	kōnā	saug	byāchē-kini,	
shōg	bātiā	dilē	Ōlōp	din	zāyā	sōtō	chēngrā	kunā	shōg	bāchē-kini,	
all	having-divided	gave	A-few’	days	having-past	the-younger	boy	one	all	having-sold-and-bought	
ēkē-tē	kari	bhin	dēśat	gēn.	Sētē	nānān	kukājat	saug	pāisā-gulā		
ākē-tē	kōri	bhin	dāshōt	gāl.	Shētē	nānān	kukāzōt	shōg	pāishā-gulā		
together	making	different	country-in	went	There	various	bad-ways	all	piece-heap		
uri-phēnāmē.	Āy	yakhan	ai-dānē	saug	uri-dinē	takhan	ai	dyāśat	khīb		
uri-phālālē.	Ōy	zōkhōn	oi-dānē	shōg	uri-dilē	tōkhōn	oi	dāshōt	khūib		
he squandered	He	when	in-that-way	all	squandered	then	that	country-in	great		
durbhik	nāgin.	Āy	takhan	barō	dukhat	pain.	Dukhat	pariyā	ai-thākār	ēk-jan	
durbhik	nāgil.	Ōy	tōkhōn	bōrō	dukhōt	porsh.	Dukhōt	pōriā	oi-thākār	āk-zōn	
famine	happened	He	then	great	straits-in	fell	Distress-in	falling	of-that-place	a	
saharī	mānshēr	gōrat	gēn.	Ai	mānush	kōnā	takhan	uyāk	khāōnā-bārīt	śuyar	
shōhōrī	mānshēr	gōrōt	gāl.	Oi	mānush	kunā	tōkhōn	uāk	khāumā-bārīt	shuōr	
of-the-city	man	to	went.	That	man	(one)	then	him	to fallow-land	swine	
charbār	patē-dinē.	Dhānēr	āgrā	yāk	śuyarē	khāy	uyāy	tāk	khāyā	pyāt	
chōrbār	pāṭē-dilē.	Dhānēr	āgrā	zāk	shuōrē	khāy	uāy	tāk	khāyā	pāt	
to-graze	sent.	Of-paddy	husks	what	the-swine	eat	he	that	eating	belly	
bharbār	chāinē,	kintuk	tāk-ō	kāy	uyāk	dinē	nā.	Pāchhat	chyātan	pāyā	āy
bhōrbār	chālē,	kintuk	tāk-ō	kāy	uāk	dilē	nā.	Pāsōt	chātōn	pāyā	ōy
to-fill	wished,	but	even-that	any-one	to-him	gave	not	Afterwards	sense	having-got	he
kaīnē,	‘mōr	bāpēr	māinā-khāōyā	kata	chākārē	khum-matē	khāyā	mānushēk			
kōlē,	‘mōr	bāpēr	māinā-khāwā	kōtō	chākrē	khum-mōtē	khāyā	mānushāk			
said,	‘my	father’s	salary-getting	how-many	servants	sumptuously	feeding-themselves	to-(other)-people			
binbār-pārē,	ār	mūi	ēthē	khābār	nā	pāyā	marbār	dharchā.	Mūi	ēthē	hatē
bilbār-pārē,	ār	mūi	āṭhē	khābār	nā	pāyā	mōrbār	dhōrchō.	Mūi	āṭhē	hōtē
can-give away,	and	I	here	of-food	not	getting	to-die	am-about.	I	here	from

uthiyā bār gōrat jāim, tāmāk kaīm, "bā, mūi Paramēśvarēr āgat phir tōmār
uthiā bār gōrōt jāim, tāmāk kaīm, "bā, mūi Pārmēśhshōrēr āgōt phir tōmār
 rising of father to-(near) will-go (and) him will tell, "father, I of-God before noun of the
 gōrōt kata-i pāp karchō, mūi ār tōmār byātā habār mata nōyāō. Mōk
gōrōt kōtō-i pāp karchō, mūi ār tōmār bātā hōbār mōtō nōyāō Mōk
 at-foot how-much (very great) sin have done, I no longer thy son to be worthy sin-not Me
 tōmār māmā-khōr chākarēr nākān ākēn." Pāchhat āy uthiyā uyār bāpēr gōrat gyān.
tōmār māmā-khōr chākrēr nākān ākēn " Pāsōt āy uthiā nār bāpēr gōrōt gāl.
 thy lured servants (of) him I rep " Then he arose and-of-his father to (near) went
 Anēk dūrat thāktē-i ār uyār bāp uyāk dēkiyā mōhtē danri-yāyā gānā
Onēk dūrōt thāktē-i ār nār bāp nāk dēkiā mōhtē danri-zāyā gālā
 Great way off while he was even and his father him having seen by affection having run neck
 dhariyā chumā khāinē. Takhan uyār byātā uyāk kañē, 'bā, mūi Paramēśvarēr
dhōriā chumā khālē. Tōkhōn nār bātā nāk lōlē, 'bā, mūi Pārmēśhshōrēr
 holding kisses ate Then his son him told, 'father, I Heaven
 gōrat tōmār āgat kata-i pāp karchō Mūi ār tōmār byātā habār
gōrōt tōmār āgōt kōtō-i pāp karchō. Mūi ār tōmār bātā hōbār
 near the before touch sin have committed I any-longer thy son 'to-be
 mata nōyāō ' Kintuk uyār bāpē tāmār chākarēr-gharak kañē, 'sakān klub
mōtō nōyāō. Kintuk nār bāpē tāmār chākrēr-ghōrōl lōlē, 'shōlāl klub
 worthy sin-not ' But his father his servants 'to said, 'son very
 bākā kāprā āniyā uyāk parān, uyār hātāt ēknā āngut ār pāōt jōtā dēō
bākā kāprā āniā nāk pōrān; nār hātāt āknā āngut ār pāōt zōtā dāō
 fine clothes fetch-(and)-him put on, his hand on a ring arl ex-fact soon put.
 Hāmārā khāyā dāyā khum matē an-tāmsā kari. Mōr ēi chhāōyā kōnā
Hāmārā khāyā-dāyā khum mōtē āng-tāmsā kōri Mōr ēi sāwā kōnā
 Let-us eating-(and)-feeding; perfect manner enjoyment make Mine this son (one)
 marchhin, phir bāchē uthchē; hārē gēchhin, tāk pāōyā gēchhē. 'Ei kathā
mōrsil, phir bāchē uthchē; hārē gāsīl, tāk pāōyā gēchē. 'Ei kōtā
 was dead, again to-life has-arisen, lost was, him found has-been ' These words
 kayā umrā khum-matē ang-tāmsā kaīrbār dharnē
kōyā umrā khum-mōtē āng-tāmsā kōirbār dhōrlē.
 saying thoy thoroughly enjoyment to make begin

Bara chhāōyā-kōnā khētāt āchhin Tāy phiriyā bārīr gōrat āsnē
Bōrō sāwā-kōnā khētāt āsil. Tā phiriyā bārīr gōrōt āshlē
 (The)-elder boy (one) in-the field was He coming back of-house near-at-the-foot on coming
 ghātāt thāktē ār bārīt nāchan ār gān śunibār pāinē Takhan āy uyār
ghātāt thāktē ā bārīt nāchōn ār gān śhunibār pālē Tōkhōn āy nār
 in-the-way still (and) at-the-house dancing and music hear could Then he his
 ēk-jan chākrak dākē puchbār dharnē, 'ignā ki? Tāy uyāk kañē, 'tōmār
āk-zōn chākōrōk dākē puchbār dhōrlē, 'glā li? Tāy nāk lōlē, 'tōmār
 one servant having-called to-ask began, 'these (what) are? He to-him replied, 'thy
 bhāi āinchē. Tōmār bāp khum-matē khābār bānāichē Tōmār bhāiōk
bhāi āinchē Tōmār bāp khum-mōtē khābār bānāichē Tōmār bhāiōk
 brother has-come Thy father thoroughly feast has-got-up Thy brother
 bhāna matē pāichē kyānnē. 'Ei katātē āy bāra gōsa hañ. Tāñi
bhālō mōtē pāichē kañē. 'Ei kōtātē āy bōrō gōshā hōil. Tāñy
 in-good condition has-got because ' This word-(on) he very angry became He

bhitarat ār nā yāy Pāchhat uyār bāp bārat āsiyā uyāk bujbār dhairanē.
bhitorōt ār nā zāy. Pāsōt uār bāp bārorōt āshā uāk buzbār dhōrlē.
 inside more not would-go After-that his father outside having-come him to explain began
 Āy uyār bāpak jab dinē, 'mūi ēta-din hain tōmār kata sēbā kannu;
 Ōy uār bāpōk zōb dilē, 'mū ātō-din hōl tōmār kōtō shēbā kannu;
 He his father-to answer gave, 'I such-a-long-time past thy much service have-done,
 tōmār katā kōna din phēnāi nāi, kintuk kai tōmrā ēk-tā chhāganēr
 tōmār kōtā kōnō din phālāi nār, kintuk kōi tōmrā āk-tā sāgōlēr
 thy order any day have-thrown not, but where thou one of-goat
 pātā-ō dēn nāi, yē tā-kē niyā hāmār sātīr-garak dhariyā ang-tāmsā karmō.
 pātā-ō dān nāi, zē tā-kē niā hāmār shātīr-gōrōk dhōriā ōng-tāmsā kōrmō.
 hid-even hast-given not, that it with my companions with enjoyment I-may-make
 Yē byātā tōmār saug pāsā-kari natir bārīt dinē, tāy āsnē tārē kyānnē
 Zē bātā tōmār shōg pāishā-kōrī nōtir bārīt dilē, tāy āshlē tārē kānnē
 What son thy all money harlots honours-at has given, his on-coming (for) his sake
 katay khābār bānāinēn.' Tār bāpē tāk kainē, 'tūi sadāy mōr sātē
 kōtōy khābār bānālēn.' Tār bāpē tāk kōlē, 'tūi shōdāy mōr shātē
 how many-kinds-of food thou-hast prepared ' His father him-to said, 'thou always me with
 āchis, mōr yāk haibē saugē tōr An-tāmsā karbārē-i nāgē Tōr bhāi
 āchish, mōr zāk hōibē shōgē tōr Ōng-tāmsā kōrbārē-i lāgē Tōr bhāi
 art, my what will-be all thine Merriment to-make even is meet Thy brother
 kōnā marchin, bāichchē; hārāichin, tāk pāōyā gēichē.
 kunā mōrchil, bāichchē; hārāichil, tāk pāwā gāichē.
 (one) was-dead, has come-to-life again, was lost, he found has-been '

The second specimen from Rangpur is a folk-song King Manāi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct —

[No. 38.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(RANGPUR DISTRICT.)

ভবে আমি ওবে মনাই বয় দি ।
 বোকা নাগাচ সব বদ আশ্বাসে দিবার বদ
 ভবে আমি ওবে মনাই বয় দি ।
 যে জন পানদিত্ চড়ে, পাখি খিনায়, ছল চুনাও মাতে
 আরো তুমি থাকে থাকে কেউনা যাবে মাতে ।

	Bhahē	āsi,	ō-rē	Manāi,	kannu	ki ?
	Bhōbē	āshi,	ō-rē	Mōnāi,	lollu	li ?
	In the world	having come,	O	Manāi,	thou didst	what ?
Rōjā	nāmāi	sth	kara ;	Āllā-kē	didār	kara.
Rōzū	nāmāz	shōb	kōrō,	Āllā-kē	didār	kōrō
Fasting	prayers	all	do,	Allāh	command	make
	Bhahē	āsi,	ō-rē	Manāi,	kannu	ki ?
	Bhōbē	āshi,	ō-rē	Mōnāi,	lollu	li ?
	In the-world	having-come,	O	Manāi,	, thou-didst	what ?
Yē	jan	pānkūt	charē,	pānkhā	hināy,	chhatra dhunāy mātē,
Zē	zōn	pālūt	chōrē,	pānkhā	hīlāy,	sōtrō dhulāy mātē,
What	man	in-palankēen	mounts,	fan	causes to be more l,	umbrella has-born over his-head,
Tār-ō	tanu	khākē	khābē,	kēu-nā	yābē	sātē
Tār-ō	tōnu	khākē	khābē,	kēu-nā	zābē	shātē.
His even	body	the dust	will-eat,	anyone not	will-go	with (him)

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manāi, when thou camest into the world ?

Fast thou, and pray, make Allāh see thee.

What didst thou, O Manāi, when thou camest into the world ?

The (mighty) man, who mounts in palankeen, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rājbangśī is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN-GROUP.)

BENGALI OR BANGA-BHĀSHĀ

RĀJBANGSĪ DIALECT.

(JALPAIGURI DISTRICT)

(Babu Muralādhār Ray Chaudhri, 1898.)

এক বন্ধুকার দুই বন্ধু বেটা আছিল। অম্‌হার মধ্যত্ ছোট বেটা অব্ বাপক্ কহিল্ কি বোলে বা হামার সম্পত্তির মুই যে ভাগ পাম্ তা তুই মোক্ দে। তাতে উয়ায় অম্‌হার মধ্যত্ সম্পত্তি বাঁট্ করে দিলেক। খোডায় কয় দিন বাদ শিশুবা বেটা তামান্ সম্পত্তি একেঠে কোরে ছুরদেশহ পালায় গেল্। ঐঠে যায়া হানে যেই সেই খরচ কোরে অব্ সম্পত্তি ফুৰায় দিল্। অঁয় যেলা তামান্ খরচ কোরে ফেলাল্ সেলা ঐ দেশে খোব আকাল পৈল্। আব্ অঁই সেলা কফ্‌ত্ পড়িবা লাগিল্। সেলা অঁয় ঐ দেশের একবন্ধু বন্দরিয়্যার ঠৈ যায়া অব্‌হে আশ্রা নিলে, আর ঐ বন্দরিয়্যা লোকটা অক্ আপনকাব জমিত্ শোর চরাবার পাঠায় দিলেক্। তার পাছৎ, শোবে যেইলা খসা খায়, ঐলা দিয়া উঁয়ায় অর্ পেট্ ভরবার মনে করিল্। কিন্তুক্ কাঁহয় অক্ খসা দিলে নাই। পাছৎ যেলা অব্ সূঁতি হইল্, সেলা কহিব্যার ধল্লে কিবোলে মোর বাপের কত দরমাহা খয়া চাকর পেটের চাহে বেশি খাবার পায়া আর মুই এইঠে ভোকে মরেছ। মুই মোর বাপের উঠে যায়া কহিম্ বোলে বা, মুইত তোরঠে আব পরকাল খওয়াবার তানেও বড পাপ করছ, মুইত আর তোর বেটা হবার যোইগ্ ন হাঁঅ, মোক্ এলা তুই তোর একবন্ধু দরমাহাখয়া চাকরের মতন রাখেক্। তার পাছৎ অঁয় সেলা অব্ বাপেরঠে উঠে গেল্। কিন্তুক্ অঁয় দূরৎ রহিতেই অব্ বাপ্ অক্ দেখা পাইছিলো, আর কান্দমুন্দ হবা দৌড়ে যায়া অব্ গালা ধরে চুমা খালে। সেলা বেটাটা কহিল্ বা, মুইত তোরঠে আর আরজন্মের তানেও খুব পাপ কোর্নু, মুই আর তোব্ বেটা বোলে চিন্‌হা দিবার মতন নহাঁঅ। কিন্তুক্ অব্ বাপ্ অব্ নিজের চাকরের ঘরক্ কহিল্—চট্‌কোরে খোব ভাল কাপড আনিয়া এক্ পিন্‌কাও, এর্ হাতৎ আংটি আব পাঁওৎ জতা পিন্‌কে দেও; আর হাম্‌রা খোব ভাল কোরে খায়া কনেক্ হাঁউস্ করি। কেনে না মোর এই বেটা ত মরে গেইছিলো এলানে বাঁচিল্, এঁ হারায় গেইছিলো এলানে পয়া গেল্। তার পাছৎ সঁবায় হাঁউস্ করিবাব ধল্লে ॥

আর অব্ বড বেটা সেলা হালবাডীত্ আছিলো, তাঁয় আসিয়া ঘরের বগ্‌লাবগলী হোলে নাচন্ আর বাজন্ শুনিবার পাইলে। তারপব অঁয় একবন্ধু চাকরক্ বগলৎ ডাকায় পুছিল্ বোলে হিলা কিরে? চাকরটা অব্ কহিল্ বোলে তোর ভাই আইছে, তোর বাপ্ তোর ভাইক্ ভালে ভালে পায়া খোব ভোজ তিয়ারি কৈছে। এতে অঁয় বড রাগ হৈল্ আর ভিতরৎ যাবাব চাহিল্ নাই। তার পাছৎ অব্ বাপ্ বাহেরৎ আসে অক্ খোব্ সম্‌বাবার ধৈল্লে, কিন্তুক্ অঁয় বাপক্ জয়াব দিয়া কহিল্ বোলে দেখেক্ বা, এত বছর হাতে মুই তোর কত সেবা কম্, তোব্ কুন হুকুমে মুই কুন দিন লেজ্ নাই, তাঁহ তুই মোক্ কুন দিনে একটা ছাগলের বাচ্চা দিলো নাই যে মোর বন্ধুর ঘরক্ ধোরে মুই এক দিন কনেক্ হাঁউস্ কঁর, আর তোর এই বেটা যে নটীর পাছৎ তোব্ সম্পত্তি ফুরায় দিছে তাঁহ অঁয় যেলা আসিল্ সেলায় তুই অব্‌তানে বড ভোজ তিয়ারি কোলো। কিন্তুক্ অব্ বাপ্ অক্ কহিল্ বেটা! তুই ত সদায় মোর লগৎ আছিল্, মোব্ যে হোবে ইলা তামানে ত তোরে। এই যে কনেক্ হাঁউস্ তামসা কন্ন, ইটা করা ভালে হইছে, তোর এই ভাইত মরে গেইছিলো এলা বাঁচিল্, হারায় গেইছিলো এলা পয়া গেল্।

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANĢŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

Ēk jhankār dui-jhan bētā āchhil. Amhār madhyat chhōta bētā ar
One person's two-person sons were. Of-them amongst the-youngest son's
 bāpak kahil ki-bōlē, 'bā, hāmār sampattir mui je bhāg pām, tā
father-to said that, 'father, our property's I which share will-get, that
tui mōk dē.' Tātē ūyāy amhār madhyat sampatti bāt-karē-dilēk.
thou me-to give.' Thereupon he of-them amongst (his) property divided.
 Thōrāy-kay din bād śīsuā bētā tāmān sampatti ēkēthē kōrē
A-few days after (the) youngest son (the) whole property into-one making
 dūrdēsat pālāy-gēl Aithē jāyā-hānē jēi-sēi
to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly)
 kharach-kōrē, ar sampatti phurāy-dil. Āy jēlā tāmān kharach-kōrē-phēlāl
spending his property (he) exhausted. He when (the) whole spent
 sēlā ai-dēsat khōb ākāl pail. Ār āi sēlā kashtat
then in-that-land (a) great famine fell And he then in-misery
 paribā lāgil. Sēlā āy ai dēśēr ēk-jhan bandariyār-thai jāyā arhē
began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his
 āsrā nilē, ār ai bandariā-lok-tā ak āpankār jamit sōr charābār
shelter took, and that townsman him (in) his-own land swine to-graze
 pāthāy-dilēk. Tār pāchhat, sōrē jēlā khasā khāy, ailā diyā ūyāy ar
sent. That-after, swine which husks eat, those with he his
 pēt bharābār manē-karil, kmtuk kāhay ak khasā dilē nāi. Pāchhat
belly to-fill thought (desired), but anybody him husks gave not. Subsequently
 jēlā ar sūrtti hail, sēlā kahibār dhallē 'ki-bōlē, 'mōr bāpēr
when his sense came (back), then to-say (he)-began that, 'my father's
 kata darmāhā-khayā chākar pētēr chāhē bēsi khābār pāy,
how-many wages-eating servants (the) belly-(wants) than more food get,
 ār mui ēithē bhōkē marēchhu. Mui mōr bāpēr-uthē jāyā
and I here of-hunger am-dying. I (to) my father's-presence going
 kahim bōlē "bā, mui-ta tōr-thē ār parakāl
will-tell (him) that "father, I-indeed in-thy-presence and the next-world
 khaoyābār (khawābār)-tānē-ō bara pāp-karchhu, mui-ta ār tōr bētā
to-lose-also greatly have-sinned, I-indeed again thy son
 habār jōig na-hāa, mōk ēlā tui tōr ēk-jhan darmahā-khayā chākarēr
to-be (called) worthy not-am, me now thou thy one-man paid servant

matan rākhēk.”’ Tār-pāchhe āy sēlā ar bāpēr-thē uthē-gēl. Kintuk āy
like keep.”’ That-after he then (to) his father’s-presence went. But he
 dūrat rahitē-i ar bāp ak dēkhā-pāichhlō, ār kāndamunda
at-a-distance remaining-even his father him got-to-see, and full-of-grief
 hayā daurē-jāyā ar gālā dhōrē chumā khālē Sēlā bētā-tā
becoming (and) running (to him) his neck clasping a-kiss ate Then the-son
 kahul, ‘bā, mui-ta tōr-thē ār ār-janmēr-tānē-ō khub
told (him), ‘father, I-indeed (in) thy-presence and against-the-next-world-also great
 pāp kōrnu, mui ār tōr bētā bōlē-chinhā-dibār matan na-hāa’ Kintuk
sin have-committed, I again thy son as-to-be-regarded fit not-am.’ But
 ar bāp ar nijēr chākarēr-gharak kahul, ‘chat-kōrē khōb bhāla kāpār
his father his own servant told, ‘quickly (a) very good cloth
 āniyā ēk pindhāō, ēr-hātat āngthi ār pāōt
bringing this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet
 jatā pindhē-dēō, ār hāmra khōb bhāla-kōrē khāyā kanēk hāus-karī
shoes put, and (let)-us very well feasting awhile make-merry.
 Kēnēnā mōr ēi bētā-ta marē-gēichhlō ēlānē bāchul; ē
Because my this son-indeed was-dead now has-become-alive; this (my son)
 hārāy-gēichhlō ēlānē payā-gēl’ Tār pāchhat sābbāy hāus-karībār dhallē.
was-lost now has-been-found’ That after all to-make-merry began.

Ār ar bara bētā sēlā hālbārīt āchhlō. Tāy āsiyā gharēr
And his elder son then in-(his)-field was He coming of-(his)-house
 baglābaglī hōlē, nāchan ār bājan śunibār-pālē ‘Tār par āy ēk-jhan
by-the-side being, dance and music - heard. That-after he one-man
 chākarak bagalat dākāy puchhlul bōlē, ‘hlā kī rē?’ Chākar-ta
servant near (him) calling asked (him) that, ‘these what (are), O?’ The-servant
 ak kahul, bōlē, ‘tōr bhāi āichchē, tōr bāp tōr bhāik
him told, that, ‘thy brother is-come, thy father thy brother
 bhālē-bhālē pāyā khōb bhōj tiyārī-kāichhē.’ Ītē
well (i.e., in good health) getting (back) (a) great feast has-prepared’ ‘Upon-this
 āy badda rāg hail, ār bhitarat jābār chāhlul nāi. Tār pāchhat ar
he very angry became, and within to-go wished not There-after his
 bāp bāhērat āsē ak khōb samjhābār dhaillē, kintuk āy bāpak
father out coming him much to-soothe began, but he (his) father
 jayāb-diya kahul, bōlē ‘dēkhēk, bā, ēta-bachchhar-hātē mui tōr kata
answering said, that ‘look, father, for-so-many-years I thy how-much
 sēbā kannu, tōr kuna hukumē mui kuna dīn lēngha nāi,
service have-done, thy any order I (on) any day have-disobeyed not,
 tāha tu mōk kuna dīnē ēk-tā chhāgalēr-bāchchā dīlō nāi, jē mōr
still thou me on-any day one (a-single) kid hast-given not, that my
 bandhur-gharak dhōrē mui ēk dīn kanēk hāus-kāra, ār tōr ēi bētā
friends with I one day awhile may-make-merry; and thy this son

jē natir-pāchbat tōr sampatti phurāy-dichhē tāba āy jēlā āsil sēlāy
who on-prostitutes thy property had-spent-away still he when came then
 tui ar-tānē bara bhōj tiyāri-kōllō ' Kintuk ar bāp ak kahil,
thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told,
 ' bētā, tui-ta saddāy mōr-lagat āchhis, mōi jē hōbē ilā tāmānē-ta
'son, thou-indeed always me-beside art, mine what will-be these all-indeed
tōrē. Ei jē kanēk hāus-tāmsā-kanna, i-tā karā bbālē
thine (are). This that awhile (we) have-made-merry, this to-do good (proper);
 haīchē, tōr ēi bhāi-ta mare-gēichhilō ēlā bāchil;
has-been, thy this brother-indeed was-dead now has-been-alive (again),
 hārāy-gēichhilō, ēlā payā-gēl.'
was-lost, now has-been-found (again).'

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of 'My darling Clementine.'

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(JALPAIGURI DISTRICT)

(Babu Muralidhar Rai Chaudhri, 1898.)

মোর ঐলা কাথা ফম্ পরেছে গে, ওগে আবো । ছব মাস ভরিয়া নদারি মরিয়া ।
 মাইয়াটা মরিয়া মই হনু পাগেলা, দিনে দিনে কান্দেছোঁ মুই দহলাত বসিয়া, গে আবো, ঘরবাডি ছাডিয়া ॥
 কাঁয আব খিলাবে মোক্ আন্ধিয়া বাডিয়া কাঁয আর ডাকাবে মোর বগলত আসিয়া, কি কৈরকৈর করিয়া ॥
 কাঁয দিবে মোক্ ওগে আবো বিছিনা পাবিয়া, কাঁয আর হাকাবে পাখা বগলত বসিয়া কি কেবেতুকত করিয়া ।
 জাবের দিনে আছ মুই একলায থাকিয়া, কাঁয আর থাকিবে মোক্ বগলত ধরিয়া, শেজা গরম করিয়া ॥
 গিরন্তি ছাডিয়া আবো মুই হইছু বাউধিয়া, যেতি সেতি বেরাছোঁ মুই ঢুলিয়া পডিয়া, গে আবো নদারি মরিয়া ।
 মাইয়ার বাদে মোব দেহাটা যাচে তো জুলিয়া, পাবিস্ যদি একটা মোক্ তুই জাঁডি দে আনিয়া ।
 গে আবো দয়া করিয়া ॥

TRANSLITERATION AND TRANSLATION.

Mör ai-lā kāthā pham parēohhē, gē, ōgē ābō,
 (To) my all-those (past) things mind are-coming, O, O grandmother
 (mother's mother)

chhay mās bharīyā nadāri marīyā.
 six months for-full my-wife being-dead.

Māiyā-tā marīyā mui hanu pāgēlā, dinē-dinē kāndēohhō
 The-wife being-dead I became mad, day-after-day have-wept

mui dahalāt basiṇā gē ābō, ghar-bāri chhāriyā.
 I in-the-low-land sitting, O grandmother, (my) home leaving.

Kāy ār khulābē mōk āndhiyā bāriyā, kāy ār dākābē,
 Who again will-feed me (herself) cooking (the meals) who again will-call
 mōr-bagalat āsiyā, ki 'kaira-kaira' kariyā?
 (me) to-my-side coming, as 'kaira-kaira'* addressing (me)?

Kāy dibē mōk, ōgē ābō bichhinā pāriyā, kāy ār
 Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again
 hākābē pākḥā bagalat basiṇā, ki kērēt-kurūt kariyā?
 will-move (the) fan beside (me) sitting, (the sweet noise) keret-kurut † making

* 'Kaira-kaira' really means 'hear me,' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when required, by the above term. This is very much like the Bengali 'ওগে' used when a wife calls her husband.

† Kērēt-Kurūt is onomatopœic, and means the sound of the fan

Jārēr-dinē āchha mui ēklāy 'thākiyā, kāy ār thākibē
(In) winter-days am I alone lying (on my bed), who again will-cause-to-lie-down
 mōk bagalat-dharyā, 'ējā garam kariyā-
me beside (her), (the) bed warm making?

Girastī chhāriyā, ābō, mui bāchhu bāudhiyā,
House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,
 yētti-sētti hērāchō mui dhuliyā-pariyā, gē ābō, nadāri
hither-and-thither am-roaming I reeling-and-tossing, O grandmother, (my) wife
 mariyā.
being-dead.

Māyār-bādē mōi dēhā-tā jāchhē-tō-j'aliyā, pāris yadi, ēk-tā
For-(my)-wife my body is-burning, canst if (thou) one (a)
 mōk tui āri de-āniyā, gē ābō, dayā kariyā
me thou widow dost-bring, O grandmother, mercy (on me) taking

FREE TRANSLATION OF THE FOREGOING

All those past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the low-lands, O grandmother, leaving my home

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as 'kaira kaira'?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of 'kērēt kurūt'?

In wintry nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body)?

Leaving my household duties, O my grandmother, I have become like a bereaved lover. Hither and thither am I roaming, reeling and tossing, O grandmother, my wife being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an unmarried girl.

[No. 41.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANṢĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralīdhar Rai Chaudhri, 1898.)

পৰ্থম্ যৌবনের কালে না হৈল্ মোর বিয়া,
আর কতকাল রহিম্ ঘরে একাকিনী হয়,
রে বিধি নিদয়া ।

হাইলা পৈল্ মোর সোনার যৌবন, মলয়ার ঝরে,
মাও বাপে মোর হৈল্ বাদী না দিল্ পরের ঘরে,
রে বিধি নিদয়া ।

বাপক্ না কও সরমে মুই মাওক্ না কও লাজে,
ধিকি ধিকি তুধির অঘুণ্ জ্বলেছে দেহার মাঝে,
রে বিধি নিদয়া ।

পেট ফাটে তাও মুখ না ফাটে লাজ্ সরমের ডরে,
খুলিয়া কোলে মনের কাথা নিন্দা করে পরে,
রে বিধি নিদয়া ।

এমন মন মোর করে রে বিধি এমন মন মোর করে,
মনের মত চেঙ্গরা দেখি ধরিয়া পালাও ছরে,
রে বিধি নিদয়া ।

কহে কবে কলঙ্কিণী হানি নাইক মোর তাতে,
মনের সাথে করিম্ কেলি পতি নিয়া সাথে,
বে বিধি নিদয়া ॥

TRANSLITERATION AND TRANSLATION

Partham jaubanēr kālē nā hail mōr biyā,
(At) first youth's time not was my marriage (solemnized),
Ār katakāl rahim gharē ēkākini hayā,
Still how-long shall-(I)-remain at-home single being,
Rē bidhi nidayā.
O fate cruel.

Hāilā-pail mōr sōnār jauban, malēyār jharē.
Bends-down my golden youth, (at) Malaya's breeze.

Bengali

Māo-bāpē mōr hail hādī nā dil parēr
Parents my have-become (my) foes (since they) not have-sent (me to) another's
gharē.
house (in marriage).

Rē bidhi nidayā.
O fate cruel.

Bāpak nā kaō saramē, mui māōk nā kō lājē.
(My) father not I-do-request for-shame, I (my) mother nor do-(I)-request out-of-
modesty.

Dhiki-dhiki tushir aghun j'alēchhē dōhīr mājhī.
Slowly of-chaff a-fire is-burning (my) frame within

Rē bidhi nidayā.
O fate cruel

Pēt phātō tōō mukh nā phitē kāj-saramēr darē,
(Even my) belly may-burst still (my) mouth (does) not open of-shame for-fear,

Khuliyā kōlē manēr kāthū nindā-karē parē.
Opening speaking (my) mind's feelings do-blame o'her-people.

Rē bidhi nidayā.
O fate cruel.

Ēman man mōr karē, rē bidhi, ēman man mōr karē,
Such mind mine makes, O Lord!, such mind mine makes,

Manēr mata chēngrā dēkh dharīyā pālāō dūrē,
(My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away,

Rē bidhi nidayā.
O fate cruel.

Kahē kabē kalankinī? Hāni nāika
Say (who) will-say (that I am) stained (in character)? Harm (there) is-not
mōr tatē,
to-me in-that,

Manēr sādhe karim-kēli pati miyā sādhe.
(Up to) (my) heart's desire I shall-enjoy (my) husband taking with-me.

Rē bidhi nidayā
O fate cruel.

FREE TRANSLATION OF THE FOREGOING.

1.

At dawning youth I was not by Hymen favoured,
 How long still am I to remain single at home,
 O fate marble-hearted!

2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,
 My parents have become my foes in not sending me to another's home bound in
 ties hymeneal,
 O fate marble-hearted !

3.

My heart I cannot open to my father for shame, my mother I cannot press by
 maidenly modesty bound,
 Slowly is love consuming my frame as fire within chaff,
 O fate marble-hearted !

4.

Even though my soul give way to pressing love within, my lips never open for fear
 of shame,
 If I give out the feelings of my heart, the folk would blame me,
 O fate marble-hearted !

5.

Such mind is mine, Oh Lord, such mind is mine,
 A youth to my heart would I find, with him would I fly to a distant clime,
 O fate marble-hearted !

6.

Stain who will my name, aught do I not care
 To the fill of my heart will I enjoy the time in my love's sweet company,
 O fate marble-hearted !

In the State of Cooch Behar, also, pure Rājbangsī is spoken. Of the two specimens
 here given (both of which have been kindly provided by the State officials), the
 first is a translation of the Parable of the Prodigal Son ; and the other is a folk-song.

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

RAJBANGSĪ DIALECT

(COOCH BIHAR STATE)

এক জন মানুসি কই তোনা বেটা আছিল। আর বড় বেটা জন উয়ার বাগোং হইল, তা মানুসি
যে তিন্যা মূই পাইল্ তান্ মোল্ দেন। তাতে তাঁয় আর মানুসি মোশে বাটোয় বাড়িয়া চিহিয়া
লিল্। টেইল্ দিন নাই হইতে বেটা মাতি বুলে মাংসে মোতো নিয়া চরাস্তর এক সেতোয় গেল।
সেটে মুচ্চামি শুভামি বসিয়া বুলে ভাঙ্গা লুই উঠিয়া লিল্। পাচোং মোশে বুলে বড় অরিয়া সেয়াইল
সেলায় অতি ভাবি বদা নাগিল্। ঐ আগাঘোহু ভাব বড় মানুসি হ'ল ধরিয়া। সেয়া ওয়াচ এক
সতোরোহু দাদা এক জন মউলিয়া মানুসি মাংসে লিল্। তাঁয় উয়ায় শূণ্য চরাস্তর বাগে নিলা মানুসি
লিলা পেঠাইল। পাচোং শুররে সেয়া চিনি। পাচু তাতে বাগে চইল, তা তাগে চইল
না। পাচোং উয়ার চইল হইল, মোশে মোশে না বাগ আছে, সেটে পচ চাচর ধকোও পাচ, পেই বরদ
ক্যালে ছাভে গাবারও পাচ, আর মূই এটে ভোং মতো। মূই পাগেও বেটা পাইল, তান্ কইল না
মূই তোনার বাগোহু ভাবি মোশে শুনা কইল জো। মূই তোনার বেটাে দাতি মোশে। মোল্ তোনা
এক জন দাদা মোব চাকরের নামাং বাগে। পাচোং শূণ্য উঠিয়া উয়ায় বাগেও লোহেইল।
সেলা উয়ার বাগু উয়ার টেইল্ দর হতে দেখিয়া আশা বাগা অরিয়া পেঁজিয়া দাদা সেয়া দাপুটীয়া শিয়া
চুনা গাইল্। চাওনা বাগোহু কইল্ মূই ভাবি মোশে মাইল্ কইল্, মূই আর তোনার মাওনার মুনি
নোয়াও। সেলা উয়ার বাগ নিচা চাকরগুনাকু শইল দিগ্গি অরিয়া গু ভায়া শাপড় আনি ইহাক
পেঁদাও, হাতোত অউজি আর পাওত জোতা পেঁদায়া দেও। আর মানুসি পাওনা দাওনা বসিয়াইলি বসি
কবি। বেনেনা আমার এই চাওনা মরিয়া হইছে, নিউর্দা হইল্, পাওনা গেল্। পাচোং ওনা
হাঁসি খেলি করিবার ধরিল্ ॥

আর তার বড় বেটা বেতোহু আছিল, তাঁয় বাড়ার পাচোং আসিয়া শুনিল্ নাচোন্ লইল বাক্সা
হবার ধৈরচে। সেলা তাঁয় এক জন চাকরোহু বাগোহু ভাসেয়া গুচিল্, এওলা কি ? তাঁয় তান্ কইল্
তোমাব ভাই আইছে ; তাঁয় ভালে ভালে শাঁচিয়া আইছে সেই বাদে তোমার বাগু গুর বাওনা দাওব উন্
ধুম্ কইল্চে। ওঁবাব ঐ কাতা শুনিয়া আকু গাইল্, আর বাড়ী পেঁদেবার চাইল্ না। পাচোং উয়ার বাগু
বাড়ীর বাহির হয়া উয়ার বুলুগাতা করিবার ধরিল্। তাতে ওঁবাব সন্ডা সন্ডি না মানিয়া উয়ার বাগোক
কইল্ দেবো। দেখি মূই এতো বচব হাতে তোমার বাগু বেহুং কন্ন, তোমাব বোন কাতা বোন বোনাও
বেলাও নাই, তাতে তোমরা বোন বেলা মোল্ একনা লাগলেব বাচ্চাও দেন্ নাই, যে মূই মোব মরিব
বব শুদ্ধা রঙ্গ্ তাম্সা কবি। আব তোমাব এই বেটা যাং নটবাচী কবিয়া গোটায্ গিরস্তি কানা কবি লিল্
তাঁয় বেলা আসিল্ সেলা তোমরা তার বাদে মেলা হাওযাব উন্ ধুম্ লাগাইচেন্। সেলা তাঁয় তান্ কইল
বাবা তুই সদাই আমার পাচোং আছিল্, আর আমার যে গুলা যা আছে তা বুঝে তোব, তোব এই ভাই
মবিয়া গেছিল্, বাঁচিছে, হাবায়া গেছিল্, পাওনা গেইছে। সেই বাদে হাঁসি খুসী কবা যাং ॥

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANĢSĪ DIALECT.

(COOCH BEHAR STATE.)

Ēk janā mānsir dui kōnā bētā āchhl. Tār maddē chhōta jan
One individual man-of two pieces son were. Them amongst younger individual
 uyār bāpōk kail, 'bā, sampatir jē his'ā mūi pāim tāk mōk
his father-to said, 'father, property-of what share I shall-get that me
 dēn' Tātē tāy tār mālmatā dōnō b'ātāk bātiyā chiriyā dīl.
give.' Thereupon he his property two sons-to dividing splitting gave.
 Dhēil din nāi jāitē chhota b'ātā kullē mālmatā gōtēyā niyā dūrāntar
Many day not going, younger son all property collecting taking distant
 ēk d'āsōt gēil. Sētē nuchchāmī-gundāmī kariyā kullē tākā-kārī
one country-to went. There debauchery doing all rupees-(and)-cowries
 ūiyā dīl. Pāchōt jēlā kullē kharach kariyā phēlāl sēlāy ati bhāri
squandering he-gave Afterwards when all expense doing ended then very big
 mangā nāgul Ai ākālōt ūyār bara nānchhānā habār dharīl. Sēlā
scarcity began. That scarcity-in his much distress to-be began Thereupon
 ōyāy ēk sahōrōt jāyā ēk jan saūriyā mānsir sannāgat nīl
that-man one town-to going one individual town-living man-of protection took
 Tāy ūyāk sūyōr chārēbār bādē nijā maydānōt diyā pēthāl Pāchōt sūyarē
He him sworn to-keep for own field-to having-given sent Afterwards the-sworn
 jē-glā jinish khāy tā-kē khābār chāil, tā tā-k-ō kāō dīl nā. Pāchōt
what things eat that to-eat he-wished, but that-even anybody gave not Afterwards
 ūyār hūs hāil; bōlē, 'mōr-nā bāp āchhē, sētē kata chākar
his consciousness became, he-says, 'my-indeed father exists, with-him how-many servants
 darmā-ō pāy, pēt bharēyā phālē chh'ārē khābār-ō pāy, ār mūi ethā
pay-too get, belly filling wasting scattering to-eat-too get; and I here
 bhōkē marō Mūi bāpēr ōtē jāim, tā-k kaīm, "bā' mūi tōmār
hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you
 kāchhōt bhāri dōsh-gunā kaīr-chō, mūi tōmār bētār dākhil nōyāō, mōk
before much sin have-done, I your son-of worthy not-am; me
 tōmār ēk jan darmā-khōr chākarēr nākāl rākbō." Pāchōt ōyāy
your one individual pay-eating servant-of like keep" Then he
 ūthiyā uyār bāpēr kāchōt gēil. Sēlā ūyār bāp uyāk dhēil dūr hātē
rising his father-of near went. Then his father him great distance from.
 dēkhiyā ākā-bākā kariyā daūriyā jāyā gālā sāptēyā dhariyā, chūmā
seeing, haste doing, running going neck embracing catching, like

khail. Chhāoyā (chhāwā) bāpik kail, 'mūi bhiri dāh ghāt kairechō,
etc. The-son father-to said, 'I much offence default have-done,
mūi ar tōmār chhāoyār jūkhul nōyāo.' Sili ūyār bīp nija
I any-longer your son-of life not-am.' Thereupon his father own
 chākar-gulā-k kail, 'siggir kariyā khub bhil kāpar āni iyāk
servant-collection-to said, 'soon doing very good cloth bringing this-man
pēdāo; hātōt āuti ar pītōt jōti pēdiyā dō. Ar āmrā khāoyā-
put-on; hand-on ring and foot-on shoe putting-on give. And (let)-us eating-
dāoyā kariyā hīsi khūsi kari. Kēnānā āmār ei chhāoyā mariyā
etcetera doing laughing merry-making do. Because my this son dying
bīchehē, ni-uddiś hachul, piōya-gūl.' Pāchōt ōmrā hīsi
has-survived; lost tent, is-recovered' Thereupon, those-persons laughing
 khēli karibīr dharil.
merry-making to-do began.

Ar tār bārā bētā khōtōt āchil, tīy bōrīr kachōt āsiyā
Now his elder son field-in was, he her-of near coming
 sunil nāchōn bāij-bājnā habīr dhairchē. Sili tīy ek jan chākarōk
heard dancing music to-be has-begun Then he one individual servant
 kachhōt dākōyā pūchul, 'c-gulā kī? Tīy tāk kail, 'tōmār bhāi āichehē,
near calling asked, 'this-all what?' He her-to said, 'your brother has-come,
 tāy bhālē-bhālē bīchiyā āichehē, sōi bidē tōmār bīp khub
he safe-and-sound surviving has-come, that account-on your father much
 khāoyā-dāoyār um-dhum kairehē.' Ōyāy ai kātā suniyā āk
eating-etcetera great-preparation has-done.' He that speech hearing fire
 khail, ar bārī sōdēbīr chail nā. Pāchōt ūyār bīp bārīr bāhīr
ate, any-longer house to-enter went not. Afterwards his father house-of outside
 hayā, ūyāk bujā-mātā karibīr dharil. Tāt-ō Ōyāy samjā-samji nā
being, him remonstrance to-do began. With-that-even he remonstrance not
 māniyā ūyār bāpōk kail, 'dēkō-dēki, mūi etō lachar hātē tōmār
mindling his father-to said, 'lo, I these-many years from your
 khāy-khējmat kannu, tōmār kōna kātā kōna belā-o phēlāō nāi,
service did, your any word any time-even I-disobeyed not,
 tātō tōmrā kōna belā mōk ēknā chhīgālēr bāchchā-ō dēn nāi,
nevertheless you any time me one goat-of young-one-even gave not,
 jē mūi mōr sakhīr-ghar suddā rang-tāmsā kari Ar tōmār
that I my friend-of-collection with merry-making may-do. On-the-other-hand your
 ei bētā jāy natī bāji kariyā gōtāy girasti kānā kari dil, tāy
this son who harlot frequenting doing all property destroy doing gave, he
 jēlā āsil sēlā tōmrā tār bādē mēlā khāoyār um-dhum lāgāichēn'
when came then you his account-on much feasting-of great-preparation have-made'
 Sēlā tāy tāk kail, 'bābā, tūi sadā-i āmār kachōt āchis, ar
Thereupon he him-to said, 'child, thou always-even of-me near art, and

āmār jē-gūlā jā āchhē tā kullē tōr. Tōr ēī bhāī mariyā gēchil,
mine what-things what are that all thine. Thine this brother dying went,
 bāchichhē, hārāyā gēchil, pāoyā gēichē, sēi bādē hāsi khusi karā
is-alive; lost was, recovered is; that account-on laughing merriment to-do
 khāy.'
is-proper.'

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀṄGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(COOCH BEHAR STATE.)

প্রাণ সাধুরে,

যদি যান্ সাধু পরবাস্,
না করেন সাধু পরার আশ্,
আপন্ হাতে সাধু আঁধিয়া থান্ ভাতোবে

প্রাণ সাধুরে,

কোচার করি সাধু না করেন বয়,
পরাব্ নারী সাধু আপন নোয়ায়্ রে,
(ও) পর নারী সাধু বধিবে পবানোরে ।

প্রাণ সাধুরে,

যে দিয়া সাধু তরঙ্গ ধাব্,
সেই দিয়া সাধু বালু চব্ রে,
(ও) গহিন্ ধারে সাধু বয়া দেন্ নাও রে ।

প্রাণ সাধুরে,

পূবেয়া পচ্চিয়া বাও,
ঘোপা চায়া সাধু নাগান্ নাও,
(ও) দাডী মাকী সাধু আথেন্ সাবধান্ রে ।

প্রাণ সাধুরে,

যেই দিয়া সাধু সাউদের ম্যালা,
সেই দিয়া সাধু ছাঁদেন গোলাবে,
(ও) বেচি কিনি সাধু করেন্ সাবধানে রে ।

প্রাণ সাধুরে,

তোব্ আছে সাধু বাপো ভাই,
মোর্ অভাগিনীব্ সাধু কেও নাইরে,
(ও) কোন্ ডালে সাধু ধৈরবে নাবীর ভবারে ॥

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(COOCH BEHAR STATE)

A popular song in the Rājbangśī language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prān sādhu rē,
Dear merchant O,

Jadī jān, sādhu, parabās,
If you-go, merchant, away-from-home,
Nā karēn, sādhu, parār ās,
Not do, merchant, other's hope,
Āpan hātē, sādhu, ādhiyā khān bhātō, rē.
Own hand-with, merchant, cooking eat rice, O.

Prān sādhu rē,
Dear merchant O,

Kōchār kari, sādhu, nā karēn bay,
In-corner-of-loincloth money, merchant, not do spend,
Parār nārī, sādhu, āpan nōyāy, rē,
Other's wife, merchant, ones-own is-not, O,
(Ō) Para nārī, sādhu, badhibē parānō, rē.
Other's wife, merchant, will-kill soul, O.

Prān sādhu rē,
Dear merchant O,

Jē diyā, sādhu, taranga dhār,
What direction-in, merchant, wave force,
Sei diyā, sādhu, bālu-char, rē,
That direction-in, merchant, sand-bank, O,
(Ō) Gohin dhārē, sādhu, bayā dēn nāō, rē.
Deep-current in, merchant, carrying give boat, O.

Prān sādhu rē,
Dear merchant O,

Pubēyā pachchīyā bāō,
Easterly westerly wind,
Ghōpā chāyā, sādhu, nāgān nāō,
Sheltered-nook, seeing, merchant, moor boat,
(Ō) Dār-i mājhī, sādhu, ākhēn sābdhān rē.
Rower helmsman, merchant, keep careful, O.

Prān sādhu rē,
Dear merchant O,

Jēi diyā, sādhu, sāuder m'ālā,
What direction-in, merchant, merchandise of-gathering,
Sēi diyā sādhu, chhāḍēn gōlā, rē,
That direction-in, merchant, construct a-storehouse, O,
(Ō) Bēchi kini, sādhu, karēn sābadhānē, rē.
Selling buying, merchant, do with-care, O.

Prān sādhu rē,
Dear merchant O,

Tōr āchhē, sādhu, bāpō bhāi,
Thine are, merchant, father brother,
Mōr abhāginir sādhu, kēō nūi, rē,
Me-of poor-soul-of, merchant, anyone is-not, O,
(Ō) Kōn dālē, sādhu, dhairhē nārīr bharā, rē.
What branch, merchant, will-support wife's weight, O.

In the Darjeeling Tarāi, the form of Bengali is in the main Rājbangśī, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like *āchhila*, instead of *āchhil* or *āohil*, he was. The dialect of the Darjeeling Tarāi is locally known as Bālīkē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent *ā* by *ā*.

[No 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANṢĪ DIALECT, BĀHĒ SUB-DIALECT

(TARĀI, DARJEELING DISTRICT)

(Babu Prasanna Chandra Datta, 1897.)

অ্যাক্ বন্ধকার দুইটা বেটা ছিল। তাব্হে বিচৎ ছোট বেটাটা আপ্নার বাপক্ কোহোল্, গে বা। ধন দোলৎ যেই মুই পাম্ ত্যা মোক্ দে। তাতে অই উম্হার দোনো ভাইএর বিচৎ সন্ম সম্পত্তি বাট্ বাখেরা করে দিলে। কিছু দিন বাদে ছোট বেটা গোটে অ্যাখেঠে করিয়া দূর দেশের মুখে চলে গেল্, আর উঠে যায়। অনাচার চলন্ চলিয়া সন্ম সম্পত্তি উভায়া ফুরায়া দিলে। পাছৎ ঐ দেশৎ বড আকাল পোল্, আর অব্ বড দুঃখ্ হবার ধলে, সেলা তার পাছৎ অই যায়। ঐ দেশের অ্যাকবন্ নগ্ৰিয়ার তলে শরণ লিলে, ঐ নগ্ৰিয়াটা অক্ আপ্নাব ডাঙ্গাৎ শূয়ার চডাবার পাঠায়া দিলে। পাছৎ শূয়ারে যেইলা আকাণ্ডি খায় ঐলা দিয়া অই আপ্নার পেট্ ভরবার বুদ্ধি কোলে, মুদ্দা কাহই অক্ দিলেনি। পাছৎ হুঁস পালে, আর কহবার লাগিল্, দে মোর বাপেব কত দব্কা খুয়া চাকবীয়া পেটের অধিক্ ধিক্ খরাক্ পায়, আব মুই হিঠে ভোকে মরেছ। মুই অ্যালা আবহো বাপেরে ঠে যাম্, আর কহম্, বা গে। ধরম ছাডা তোর আগৎ কত পাপ্ কনু, মুই যে তোর বেটা ইটা কাখা আর কহিবার মুই যৈগ না হই, মোক্ তোর দব্কা খুয়া চাকরের লাখা রাখেক্। পাছৎ অই আপ্নার বাপেবে লগৎ গেল্। মগর অই দূবৎ রহিতেই অব্ বাপ্ অক্ দেখিবার পালে, দেখিল্মস্তে দোড়িয়া যায অব্ বাপ্ অব্ বেটার গলা ধবিয়া চুমা খালে। বেটা অক্ কভার লাগিল্, গে হে বা! মুই তোব্ আগৎ অনেক বেষম্মী কাম্ কইছ, মুই আর তোব্ বেটা হবার যৈগ না হই। ত্যাব্ বাপ্টা আপ্নকার চাকরিয়ালক্ কহে দিলে, দে চট্ কবে সভারে চাহে বাড়িয়া কাপ্ৰা আনিয়া অ্যাকে পিঁধাও, আর অ্যাব্ হাতৎ আংঠী, ঠাঙ্গৎ জোতা পিঁধায় দ্যাও, আর হামা খায়া দায়া আলন্দ করি, কিতানেতে মোর এইটা ছুয়া মরে গেইছিল, বস্তিছে, হারায় গেইছিল, পুয়া গেল্। পাছৎ উম্মুরা সঘাব হাঁউস করবার ধলে ॥

আর অব্ বড বেটাটা স্কেৎ বাড়ীৎ ছিল, অই ঘরের লগৎ আসিয়াই নাচ গাঁন শুনা পালে। সেলা অই অ্যাক্ বন্ চাকরক্ লগৎ ডাকায়া পুছারি কোলে, হিলা কি হচে? অই অক্ কহ্লে, তোর ভাই আসিচে, আর তোর বাপ্ খুব খিলান পিলান্ লাগাইছে, কিতায়না অই অক্ ভালে ভালে পাইছে। মুদ্দা অই খুব গোসা হোল্, উন্দরিতি যাবার চাহেনা, পাছৎ অব্ বাপ্ বাহারৎ আসিয়া অক্ বুঝায়া কভার লাগিল্। ত্যা অই আপ্নার বাপক্ কহিলে, দেক্ দেখি অ্যাত বছর মুই তোর মিহ্নৎ করেছ, মুই তোর কুন্হ কাখা কালাওনি তাঁহো তুই কখি মোক্ অ্যাক্না ছাগলের ছুয়াও দিস্নি দে মুই মোর দোস্ হিত্কারীক্ ধরে হাঁউস রং করি, আর তোর এইটা বেটা দে কসবীলার লগে তোর ধন কডি খায়া ফালায়চে অই বেলা আসিল্ আর সেলা তুই তার তানে খুব খিলান্ পিলান্ জুরিলো, মুদ্দা অই অক্ কোহোল্, বাছ। তুই সধায়ে মোর লগৎ ছিস্, আর মোর যে হয় গোটেলায় তোব্হে। মুদ্দা হাঁউস রং করে ছলাস হবার উচিৎ লাগেছে, কিতায়না তোর এই ভাইটা মবে গেইছিল বস্তিছে, হারায়া গেইছিল, পুয়া গেল ॥

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANŚĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

Ak jhankār dui-tā bētā chhila Tārḥē bichat chhōta bētā-tā āpnār
One man's two sons were. Of-them among younger son his-own
 bāpak kōhōl, 'gē bā! dhan-dōlat jēi muī pām tā mōk dē' Tātē
father-to said, 'O father! wealth what I shall-get ihat me-to give.' At-this
 aī umhār dōnō bhāiēr bichat say-sampatti bāt-bākhērā karē-dilē. Kichhu
he their two brother's between wealth division made. Some
 din bādē chhōta bētā gōtē ākhēthē-kariyā dūr dēsēr mukhē chalē-gēl, ār
days after younger son all gathering far country towards set-out, and
 uthē jāyā anāchār chalan chaliyā say-sampatti urāyā-phurāyā-dilē. Pāchhat
there going riotous way living wealth wasted Afterwards
 aī dēsāt bara ākāl pōl, ār ar bara dukh habār dhalē. Sēlā tār-
that country-on great famine befell, and of-him much misery to-be began. Then its-
 pāchhat aī jāyā aī-dēsēr āk-jhan nagriyār talē śaran lilē. Aī
after he going of-that-country one-man citizen's under shelter took. That
 nagriyā-tā ak āpnār dāngāt sūyār charābār pāthāyā-dilē. Pāchhat sūyāre
citizen him his-own into-fields swine to-feed sent. Afterwards swine
 jēilā ākāndī khāy ailā diyā aī āpnār pēt bhaibāi buddhi-kōlē, muddā
what husks eat those with he his-own belly to-fill wished, but
 kāha-ī ak dilē-nī Pāchhat hūs pālē, ār kabhār lāgil, dē 'mōr
even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my
 bāpēr kata darhmā-khuyā chākriyā pētēr adhuk-dhuk kharāk pāy,
father's how-many hired servants of-belly more-than-enough food get,
 ār muī lūthē bhōkē marēchhu! Muī ālā ārhō bāpērē-thē jān, ār
and I here with-hunger am-suffering! I now again father-to shall-go, and
 kahum, "bā gē! dharam chhārā tōr āgat kata pāp konu, muī
shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I
 jē tōr bētā itā kāthā ār kabhār jāga nā hai. Mōk tōr darhmā-khuyā
that thy son this word again to-utter fit not am. Me thy hired
 chākarēr lākhā rākhēk." ' Pāchhat aī āpnār bāpērē lagat gēl Magar aī
servant's like keep." ' Then he his-own father's near went. But he
 dūrat rahitē-ī ar bāp ak dēkhbār pālē, dēkhilmantē dōriyā jāyā
at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going
 ar bāp ar bētār galā dhariyā chumā khālē. Bētā ak kabhār lāgil,
his father his son's neck holding kiss ate. The-son him to-say began,

‘gē-hē bā! mui tōr āgat anēk bēdharmi kām kaichhu, mui ār
‘O father’ I of-thee before many against-heaven deed did, I any-more
 tōr bētā habār jaiga nā haī,’ ‘fāy bāp-tā āpankār chākriyālāk kahē-dilē,
thy son to-be fit not am’ At-this father his-own servants-to said,
 ‘dē chat-karē sabhārē chāhē bārhiyā kāprā āniyā ā-kē pīdhāō, ār ār
‘that soon all than best robes bringing him put-on, and his
 bātāt āngthī, thāngat jōtā pīdhāy dāo, ār hāmā khāyā-dāyā ālanda
hand-on ring, feet-on shoes putting give and we eating pleasure
 kari, kitānētē mōr ēi-tā chhuā marē gēichhila, bārttichhē, hārāyē gēichhila,
do, for my this son dying went, is-alive; losing went,
 puyā gel.’ Pāchhat ūhmṛā saghāy hāūs karbār dhalē
is found’ Afterwards they all merriment to-do began.

Ār ar bara bētā-tā kshēt-bārīt chhila, aī gharēr lagat āsiya-ī
And his elder son in-the-field was, he house’s near coming-even
 nāch gān śunā-pālē Sēlā aī āk-jhan chākarak lagat dākāyā pūchhārī-kōlē,
dancing singing heard Then he one servant near calling asked,
 ‘hīlā kī hachē?’ Aī ak kahlē, ‘tōr bhāi āsichē, ār tōr bāp
‘these what are-being-done?’ He him-to said, ‘thy brother has-come, and thy father
 khub khilān pilān lāgāichhē, kitāynā aī ak bhālē bhālē pāichhē.’
much eating drinking has-arranged, because he him safe has-got.’
 Muddā aī khub gōsā hōl, undarītī jābār chāhē-nā; pāchhat ar bāp
But he very angry was, in-the-house to-go wished-not; then his father
 bāhārat āsiyā ak bujhāyā kabhār lāgil. Tā aī āpnār bāpāk kahilē,
out coming him entreating to-say began At-this he his-own father-to said,
 ‘dēk-dēkhi, āta bachhor mui tōr mihnāt karēchhu, mui tōr kunha
‘Lo, so-many years I thy labour did, I thy any
 kāthā phālāō-nī tāhō tui kadhi mōk āknā chhāgalēr chhuyā-ō
word transgressed-not still thou ever me-to one goat’s young-one-even
 dis-nī, dē mui mōr dōs-hitkārīk dharē hāūs-rang kari, ār tōr ēi-tā
gave-not, that I my friends taking merriment may-make; and thy this
 bētā dē kasbilār lagē tōr dhan-kari khāyā-phālāychē, aī jēlā āsīl ār
son that harlots with thy wealth devoured, he when came and
 sēlā tui tār tānē khub khilān pilān jurīō.’ Muddā aī ak kōhōl,
then thou of-him for much eating drinking began’ But he him-to said,

‘bāchhā! tui sadhāyē mōr lagat chhis, ār mōi jē hay gōtēlāy
‘son! thou always my near are, and my what be all
 tōrhē, muddā hāūs-rang karē hulās habār uchit lāgēchhē, kitāynā
thine-even (is); but merriment having-made merry to-be proper has-been, for
 tōr ēi bhāi-tā marē gēichhila, bārttichhē; hārāyā gēichhila, puyā-gēl.’
thy this brother dying went, is-alive; lost went, is-found.’

Bātāsē bhukē,
In-air they-bark,
Ṭātīr gōr chāpite mōr
Enclosure near to-go-by my
Jiu-tā lāpē hātāsē. 2.
Life trembles with-fear. 2.

VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of sh, and has ‘hibboleth’. On the other hand the Eastern Dialect cannot pronounce the letters *ch*, *chh*, and *j*; but substitutes *ts* for the first, *s* for the second, and *z* for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Hajongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Hajong sub-dialect.

We thus find that Eastern Bengali is spoken by the following number of people.—

Name of District	Number of Speakers
Dacca	2,350,000
Mymensingh	3,398,121
Tippera	1,776,972
Backergunge	2,144,306
Faridpur (South)	20,000
Carried over	9,689,399

Name of District.	Number of Speakers
Brought forward	9,689,399
Noakhali (Island of Sandip)	100,000
Mymensingh (Haijong Sub-dialect)	5,000
Faridpur (Remainder)	1,796,856
Jessore	1,884,624
Khulna	1,173,551
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Total for East-Central Sub-dialect	4,855,031
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TOTAL FOR BENGAL	14,649,430
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Sylhet (including Haijong)	2,033,000
Cachar	228,221
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TOTAL FOR ASSAM	2,261,221
<hr/>	
GRAND TOTAL	16,910,651
<hr/>	

The dialect spoken in East Sylhet is called by Europeans Sylhetia. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kāchārī. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmānī Bengali, a sufficiently inaccurate title when we consider that there are many Musalmāns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

AUTHORITIES—

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippera District, by Mr H C Sutherland, BCS. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Backergunge, Sylhet, and Cachar.

TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[Note — This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that ঞ, following a consonant, and ঞ (when so pronounced) are transliterated by *ā*. ঞ is transliterated *wā*.

CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha, g'a</i>	ঙ <i>ṅa</i>	ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha, d'a</i>	ন <i>na</i>
চ <i>tṣa</i>	ছ <i>ṣa</i>	জ <i>ja</i>	ঝ <i>zha, z'a</i>	ঞ <i>ña</i>	প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha, b'a</i>	ম <i>ma</i>
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i>	ঢ <i>ḍha, ḍ'a</i>	ণ <i>ṇa</i>	য় <i>ya</i>	য <i>ṣa</i>	র <i>ra</i>	ল <i>la</i>	ব <i>va</i>
শ <i>sha, ṣha, śha</i> , হ <i>ha, 'a</i>									

The three sibilants are all, indifferently, transliterated by *sh*. The only exception is that the compound ঞ will be transliterated *śra*, it being pronounced *sra*.

When the aspiration of ঞ, ঞ, ঢ, ধ, and ভ is omitted in pronunciation, they are transcribed *g'a, z'a, d'a, ḍ'a*, and *b'a*, respectively. Similarly when হ is not pronounced it is represented by '. Thus হাতে *'ātē*, কহিলাম *ka'ilām*.

The compound ঞ *ksh* is represented by *kh'*, or *kkh'*, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel *a* is usually pronounced as *ō* in *hot*, but is sometimes lengthened into a long *ō*. Thus, *kōirtō* for *karita*, he used to make. This is specially common in verbal terminations, such as *lānglō*, for *lāgila*, he began, *g'ālō* (*gālō*), he went, and many others.

An unaccented *i* is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus *bāntā*, for *bāntiyā*, having divided; *kairā* for *karīyā*, having made; *kōirtō* for *karita*, he used to make; *b'ārlō*, for *bhābūla*, he considered; *lānglō* for *lāgila*, he began; *thāktē* for *thāktē*, remaining; *kōirbār*, or *karibār* for *karibār*, of making; *śunbār*, for *śunibār*, of hearing, and many others.

The sound *ā* (written *ā*) pronounced like the *ā* in *hat* is very common. The letter *ē* or *ē*, is so pronounced except when final. Thus *dēō*, give, becomes *dāō*; *dilēn*, he gave,

dilān ; *dēśē*, in a country, *dāshē* ; *gēla*, he went, *gālō* ; *pēt*, a belly, *pāṭ*. In the Bengali character these are all written, *d'āō*, *dil'ān*, *d'āśē*, etc. In future, I shall represent the sound by *ā*, it being understood that this usually represents a Bengali *ā*.

The letter *ch* is pronounced *ts*. Thus *chaliyā*, having gone, is pronounced *tsōilā*, and *bachchā*, a young one, *batstṣā*.

The letter *chh* is pronounced like a hard *s*. Thus *āchhila* is pronounced *āsilo* *chhāōyāl*, a child, *sāwāl*.

The letter *r* is pronounced *r*. Thus *bara*, pronounced *bōrō*, for *bara*, great.

Soft aspirate consonants are disaspirated. Thus *bhāgē*, in a share, is pronounced *bāgē* ; *bharanēr*, of filling, *bōrōnēr* ; *bhābila*, he thought, *bāiblō* ; *dhariyā*, having seized, *dōirā* ; *bhāla*, good, *bālō* ; *ārambha*, beginning, *ārōmbō* ; *bandhu-bāndhab*, friends and relations, *bōndu-bāndōb*. This elision of an *h*, I shall represent in phonetic transcription by an apostrophe. Thus *b'ōrōnēr*, *b'āiblō*, *d'ōirā*, etc.

Similarly the letter *h* is elided. Thus *kahila*, he said, becomes *ka'ilō* ; *hāila*, he became, *'oilō* ; *hāōnēr*, of being, *'oōnēr* ; *chāhila*, he wished, *chā'ilō*.

The letter *j*, and *y* when it would be pronounced *j* in standard Bengali, are pronounced *z*. Thus *janma*, birth, is pronounced *zōnmō* ; *yāik*, let him go, *zāik* ; *yē*, who, *zē* ; *yakhan*, when, *zōkhōn*. I shall substitute *z* for *j* henceforth in dealing with this specimen

The sibilants *ś*, *sh* and *s*, are all pronounced as *sh*.

II.—NOUNS.

The usual pleonastic suffix is *di* or *dī*, thus *duī-dī*, two ; *chh(s)ōṭa-dī*, the younger. Sometimes *tā* is used, as in *āl-tā*, a, one.

The Nominative Singular often ends in *ē*, as in *bāpē*, the father.

The termination of the Accusative-Dative is *ērē*. Thus *bāp-ērē*, to the father ; *chākar-ērē*, the servant (acc.).

The termination of the Instrumental-Locative is *ē*, or after a vowel *tē* ; also, after long *ā*, *y*. Thus *b'āg-ē*, in a share ; *dāś-ē*, in a country ; *māth-ē* in the field, *bāri-tē*, in the house ; *sāikkh'ā-tē*, in the presence of ; *khidā-y*, by hunger.

The termination of the Genitive is the same as in standard Bengali. Thus *zanēr*, of a man ; *dāśēr*, of a country ; *bārur*, of the house

Examples of the Plural are *śuōrērā*, swine ; *chākarērā*, servants ; *chākar-gō*, servants (acc. plur.).

III.—PRONOUNS.

First Person,—*āmi*, I ; *āmā-rē*, me, to me ; *āmār*, my.

Second Person,—*tumi*, thou ; *tōmār*, thy.

Third Person,—*tinī*, *sē*, he ; *tā*, that (nom. and acc.) ; *tā-rē*, him, to him ; *tār*, his, *tā-tē*, thereon ; *tā-gō*, their ; *tārā*, they ; *tān*, to them. To him, *ōyā-rē*, his, *ōyār*. Of this, *iyār*.

Adjective Pronouns are, *ēi*, this ; *ai*, *sēi*, that.

Other Pronouns are, *zē*, who, what ; *zā-kichh(s)u*, whatever ; *zā*, what (thing) ; *kichh(s)u*, some, any ; *kēu*, anyone ; *kōnō*, any ; *li*, what ?

IV.—VERBS.

(a) Auxiliary Verbs, and Verbs Substantive—

Present,—*āchh(s)a*, thou art ; *āchh(s)ē*, he is.

Past,—*āchh(s)lō*, they were ; *hañlō*, they became.

(b) Finite Verbs—

Present,—*marì*, I die ; *karì nāi*, I did not do ; *dāō nāi*, thou didst not give ; *parē*, it falls , *khāy*, they eat .

Future,—*kōmu*, I will say.

Habitual Past,—*khāitō*, they used to eat ; *kōirtō*, he used to make ; *ditō*, he used to give.

Imperative,—*dāō*, give ; *rākhō*, keep ; *dākha*, see !

Past,—*dilā*, thou gavest.

karlō, he said ; *gālō*, he went , *dilō*, he gave, and many others.

dilān, he (respectful) gave.

Perfect,—*korch(ts)*, I have done ; *pārch(ts)*, I have got ; *bārchch(ts ts)ē*, he has survived , *ārch(ts)ē*, he has come ; *pāwā-gich(ts)ē*, he has been found ; *dich(ts)ēn*, he has given

Pluperfect,—*gich(ts)lō*, he had gone.

Infinitive and Pres. Part.,—*thāktē*, remaining ; *āistē*, coming (in both, accent on the first syllable)

Verbal Noun,—*ch(ts)arārbār-lāngā*, for feeding , *kōrbār*, of doing , *śuinbār*, of hearing , *zāibār*, of going , *tōshārbār*, of appeasing ; *b'aranēr-lāngā*, for filling ; *'aonēr*, of being.

Conjunctive Participle,—*bāitā*, having divided ; *kaīrā*, having made ; *chārlā*, having gone ; *uthā*, having arisen , *dēikhā*, having seen, and many others

Regular are, *gyā*, having gone ; *urāiyā*, having wasted ; *pāvyā*, having got ; *lavā*, having taken.

Examples of the Passive Voice are—

karan zāik, let it be done ; *pāwā gich(ts)ē*, he has been found.

Examples of Inceptive Compounds are—

kōrbār āramb'a karlō, they began to do ; *āgārbār lānglō*, he began to approach ; *śuinbār lānglō*, he began to hear , *tōshārbār lānglō*, he began to appease.

An example of a Desiderative Compound, is *zārbār ch(ts)āñlō*, he wished to go.

AUTHORITY—

The Government Report on the History and Statistics of Dacca District by A. L. Clay, 1867, contains a vocabulary of words peculiar to the Dacca District

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀṢHĀ.

EASTERN DIALECT.

(DACOA DISTRICT, MANIKGANJ SUB-DIVISION.)

(Babu Jogodish Chandra Sen, 1898.)

য্যাক জনের দুইডী ছাওয়াল্ আছিলো। তাগো মৈন্দে ছোটডি তার বাপেরে কৈলো, বাবা, আমার ভাগে যে বিত্তি ব্যাসাদ্ পরে তা আমারে দ্যাও। তাতে তিনি তান্ বিষয় সোম্পত্তি তাগো মৈন্দে বাইটা দিল্যান্। তাব্ পব্ কিছু দিন্ পরে ঐ ছোট ছাওয়াল্ডি তার সগল টাকা করি য্যাকাত্ কইরা য্যাক্ দুব্ দ্যাশে চইলা গ্যালো। সেখানে গিয়া তাব্ যা কিছু আছিলো তা বদখ্যালী কৈরা উরাইয়া দিলো। তাব্ পব্ তাব্ যা আছিলো তা যখন্ সব্ খোয়াইলো তখন্ সেই দ্যাশে বর আকাল্ পোইলো। তাব্ পব্ সে ঐ দ্যাশের য্যাক জন্ মাইনসের কাছে গিয়া আশ্রয় লইলো। সে তারে শুওর চরাইবাব্ লাইগা মাঠে পাঠাইয়া দিলো। শুওরেরা যে খোসা খাইতো তা দিয়া প্যাট ভরনের লাইগা তাব্ কত ইচ্ছা কোইবতো। কিন্তু কেওই তারে তা দিতো না। তাব্ পব্ যখন্ তাব্ চৈতন্ত্ হৈলো তখন্ সে ভাইবলো, আমাব্ বাপেব্ কত মাখনাকরা চাকরেরা কানাইয়া ছরাইয়া কটী খায়, আব্ আমি খিদায় মরি। আমি উইঠা বাবাব্ কাছে গিয়া কোমু, বাবা আমি তোমাব্ মাইখ্যাতে পব্মেশ্বরের কাছে পাপ্ কোরচি। আমি আব্ তোমাব্ ছাওয়াল্ হওনেব্ উপোয়ুক্তে না, আমারে তোমাব্ মাখনাকরা চাকরের মতো কইরা রাখো। তাব্ পব্ সে উইঠা তাব্ বাপেব্ কাছে আইসলো। কিন্তু সে দূরে থাইক্তেই তাব্ বাপেব্ তারে দেইখা তার উপব্ বর্ মায়া হৈলো। সে লোকাইয়া গিয়া ছাওয়ালের গলা ধইবা চুমা খাইলো। ছাওয়াল কৈলো, বাবা, আমি তোমাব্ চোখুর উপব্ ঈশ্বরের কাছে পাপ কোরচি, তোমাব্ ছাওয়াল্ হওনের আমি যুইগিং না। বাপে চাকরগো কৈলো, সগলগের থাইকা ভালো কাপোর আইনা ওয়ারে পরাও, ওয়ার হাতে য্যাকটা আঙ্গুট্ দিয়া দ্যাও, আব্ পায জুতা দিয়া দ্যাও; আব্ খাওয়া লওয়া করণ্ যাইক্। আমাব্ এই ছাওয়াল্দি মইরা গিচিলো, আবাব্ বাইস্চে, হারাইয়া গিচিলো, আবাব্ তারে পাইচি। তখন তাবা খুব্ আমোদ আল্লাদ্ কোইরবাব্ আরম্ভ কৈলো ॥

তার বর ছাওয়াল তখন্ মাঠে আছিল। সে বারির দিগে যতই আইগাইবাব্ লাইগলো, ততই বাজনার আর নাচ্ শুইনবাব্ লাইগলো। তাব্ পর্ য্যাক জন চাকরেরে ভাইকা জিগ্গাসা কৈলো, ইয়াব্ মানে কি? সে কৈলো, তোমার ভাই আইচে। তারে ভাল আলে পাইয়া তোমাব্ বাপে য্যাক্ খাওয়া দিচ্চন্। তাতে তাব্ বর রাগ হৈলো, আর সে বারিতে যাইবার চাইলো না। তাব্ পব্ বাপে আইসা তারে তোমাইবার লাইগলো। সে বাপেরে এই জওয়াব্ দিলো, দ্যাখ, এই কব বচ্ছর ধইরা আমি তোমাব্ কাম্ কৈববাব্ লাক্চি, আর বোনো দিনো তোমার হুকুম্ অমান্ত করি নাই, তাতেও তুমি আমাবে আমার বন্দু বান্দব লৈয়া খাইয়া আমোদ কৈববাব্ লাইগা য্যাক্ দিনো য্যাকটা শুওরের বাচ্চা দ্যাও নাই। আব্ তোমাব্ এই ছাওয়াল থান্কা লৈয়া তোমাব্ সোম্পত্তি খাইয়া উরাইয়া আইস্তে আইস্তেই তুমি তাব লাইগা য্যাকটা খাওয়া দিলা। বাপে কৈলো, তুমি ত আমাব্ কাছে ববাবব্ আছই—আমার যা কিছু আছে—তোমাব্ই। একটু আমোদ আল্লাদ্ কইরা ভালই কোবচি। তোমাব্ এই ভাইডি মোইরা গিচিলো, আবাব্ বাইস্চে, হারাইয়া গিচিলো, আবাব্ পাওয়া গিচে ॥

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Y'āk janēr dui-dī chhāōyāl āchhilō. Tāgō maddē chhōta-dī tār bāpērē
 Āk zōnēr dui-dī sāvāl āsilō. Tāgō mōddē sōtō-dī tār bāpērē
 One man's two sons were Them among the-younger his father-to
 kailō, 'bābā, āmār bhāgē yē bittī b'āsād parē tā āmārē d'āō. Tātē tini
 koilō, 'bābā, āmār b'āgē zē bittī bāshād parē tā āmārē dāō. Tātē tini
 said, 'father, my in-share what wealth goods may-fall that me-to give Thereon he
 tān bishay sōmpatti tāgō maddē bāitā dīl'an. Tār-par kichhu dīn
 tān bishōy shōmpōtti tāgō mōddē bāitā dīl'an. Tār-pōr kisu dīn
 to them chattels wealth them among having-divided gave That-after some days
 parē ai chhōta chhāōyāl-dī tār sagal tākā-kari y'ākātra karā y'āk dūr
 pōrē oi sōtō sāvāl-dī tār shōgōl tākā-korē ākātrō kōirā āk dūr
 afterwards that young son his all money together having-made a far
 dyāsē chailā g'ālō Sēkhānē giyā tār yā-kichhu āchhilō tā badkh'ālī
 dāshē tōilā gālō Shēkhānē giā tār zā-kisu āsilō tā bōdkhālī
 country-in having-gone went. There having-gone his whatever was that dissipation
 kairā urāiyā dīlō Tār-par tār yā āchhilō tā yakhan sab khōyālō
 kōirā urāiā dīlō. Tār-pōr tār zā āsilō tā zōkhōn shōb khorāilō
 having-done having-wasted he-gave. That-after his what was that when all he-lost
 takhan sēi d'āsē barā ākāl pōilō. Tār-par sē ai d'āsēr y'āk jan
 tōkhōn shēi dāshē bōrō ākāl pōilō. Tār-pōr shē oi dāshēr āk zōn
 then that country-in a-great famine fell That after he that country-of a man
 māinsēr kāchhē giyā āsraya lailō Sē tārē suōr charāibār lāigā māthē
 mānshēr kāsē giā āsroyō lailō Shē tārē shuōr tsarāibār lāigā māthē
 person-of near having-gone refuge took He him pigs of-feeding for in-the-field
 pathāiyā dīlō. Suōrērā yē khōshā khāitō tā diyā p'āt bharanēr lāigā tār
 pathārā dīlō. Shuōrērā zē khōshā khāitō tā diā pāt b'ōrōnēr lāigā tār
 having-sent gave Pigs what husks used-to-eat that with his-belly of-filling for of-him
 kātā ichchhā kōirtō. Kintu kēō-i tārē tā dītō nā. Tār-par yakhan tār
 kōtō itstshā kōirtō. Kintu kēō-i tārē tā dītō nā. Tār-pōr zōkhōn tār
 how-much wish he-used-to-make But anyone-even him-to that used-to-give not That-after when his
 chaitan'a hailō, takhan sē bhāiblō, 'āmār bāpēr kātā māyanā-karā
 tsōitām'ō 'oilō, tōkhōn shē b'āiblō, 'āmār bāpēr kōtō māyōnā-kōrā
 senses became, then he thought, 'my father's how-many wages-doing
 chākarērā phālāiyā-chharāiyā rutī khāy, ār āmi khidāy marī! Āmi uithā
 tsākarērā phālāiyā-sarārā rutī khāy, ār āmi khidāy mōrī! Āmi uithā
 servants over-and-above bread eat, and I in-hunger die! I having-arisen

bābār kāchhē giyā kōmu, "bābā, āmi tōmār chākh'ātē pōmē'ārē
bābār kāsē giyā kōmu, "bābā, āmi tōmār chākh'ātē pōmē'ārē
 of-my father near having gone will say, "Father, I you I present of

kāchhē pāp kōrehi. Āmi ār tōmār chhāōyāl hañner upōyuktō nā; āmār
kāsē pāp kōrehi. Āmi ār tōmār chācāl 'ōñner upōyuktō nā; āmār
 near son have done. I again thy son of the (s) son, is

tōmār māyanā-karā chākarer matō kārē rākhō "Tār-par si utthā tār
tōmār māyōnā-kōrā chākarēr matō kārē rākhō "Tār-par si utthā tār
 thy wages-doing work took like having given to, 'That after is having given to

bāpēr kāchhē āisilō. Kintu sē durē thāitē tār bāpēr tār dākhā tār
bāpēr kāsē āisilō. Kintu shē durē thāitē tār bāpēr tār dākhā tār
 of father near came had to for some time to of the son to the son to

upur bara māyā hailō. Sē lōrūyā giyā chhāōyālē gālā dhara chunnā khailō.
upur bōrō māyā 'oilō. Sē lōrūyā giyā chācālē gālā dhārā chunnā khailō
 upon great compass on because He having given of the son having given to

Chhāōyāl kailō, 'bābā, āmi tōmār chākh'ur upur āñner bāchhē pāp kōrehi,
Sācāl 'oilō, 'bābā, āmi tōmār chākh'ur upur āñner bāchhē pāp kōrehi,
 The son said, "Father, I thy eye, 'of the son having given to

tōmār chhāōyāl hañner āmi yaggi nā' Bāpē chākh'arō kailō, 'tōgār
tōmār chācāl 'ōñner āmi yaggi nā' Bāpē chākh'arō kailō, 'tōgār
 thy son of the son I to (s) son to the son having given to

thāitā bhālō kāpōr āmā ōyārē parāb, ōyār hētē yāitā āngat diya
thāitā bālō kāpōr āmā ōyārē parāb, ōyār hētē yāitā āngat diya
 than good of the having to give to the son to the son to the son to

dāō, ār pīy jutā diyā dāō; ār khāōyā hāōyā karā-yāik. Āmār ēi
dāō, ār pāy jutā diyā dāō; ār khāōyā hāōyā karā-yāik. Āmār ēi
 give, and on his foot upon having given to, and having given to the son to

chhāōyā-di mātrā gichilō, ābār bāchhē; hāōyā gichilō, ābār tārē pāchē
sācāl-di mōirā gichilō, ābār bāchhē; hāōyā gichilō, ābār tārē pāchē
 son having-given to work, again having given to, having given to, again having-given to

Takhan tārā khub āmōd āllād, kōirbār ārambā kailō

Tōkhōn tārā khub āmōd āllād kōirbār ārambā kailō,

Then they each mentioned joy and the beginning made

Tār bara chhāōyāl takhan māthē āchhilō Sē birir digē

Tār bōrō sācāl tōkhōn māthē āsilō. Shē birir digē

His elder son then in-the house was He of the house in-the-house

yata-i āigāibār lāiglō, tata-i bājnā ār nāch sūinbār lāiglō Tār-par yāk
zōtō-i āigāibār lāiglō, tōtō-i bāznā ār nāch sūinbār lāiglō Tār-pōr āk
 when even to-approach began, then even music and dances to hear he-began. That after one

jan chākarērē dāikā jiggāsā kailō, 'iyār mānē ki?' Sē kailō, 'tōmār
zōn tsākhōrērē dāikā jiggāsā kailō, 'iyār mānē ki?' Shē kailō, 'tōmār
 man servant having-called asking he-did, 'of this the-meaning what?' He said, 'thy

bhāi āichē. Tārē bhāla-ālē pāyā tōmār bāpē yāk khāōyā dūchēn'
b'āi āitē. Tārē b'ālō-ālē pāyā tōmār bāpē āk khācā dūtsēn'
 brother has-come Him in good-case having-found thy father a dinner hath-given'

Tātē tār bara rāg hailō, ār sē bāritē yāibār chailō nā Tār-par bāpē
Tātē tār bōrō rāg 'oilō, ār shē bāritē zāibār tsailō nā. Tār-pōr bāpē
 Thereon his great rage became and he in-the-house of-going wished not That after the-father

āisā	tāiē	tōshāibār	lāiglō.	Sē	bapērē	ēi	jaōyāb	dilō,	‘dākha,	ēi	kay
āishā	tārē	toshāibār	lāiglō.	Shē	bāpērē	ēi	zōwāb	dilō,	‘dākhō,	ēi	kōy
having-come	him	to-appease	began	He	his-father-to	this	answer	gave,	‘see,	these	how-many
bachchhar	dhairā	āmī	tōmār	kām	kairbār	lākchi,	ār	kōnō	din-ō	tōmār	
bōtstshōr	d’ōirā	āmī	tōmār	kām	kairbār	lāktse,	ār	kōnō	din-ō	tōmār	
years	during	I	thy	service	to-do	have-remained,	and	any	day-also	thy	
hukum	amān’a	kari	nāi,	tātē-ō	tumī	āmāiē	āmār	bandu	bāndab		
hukum	ōmānn’ō	kori	nāi,	tātē-ō	tumī	āmārē	āmār	band’u	bānd’ōb		
order	disobeying	did	not,	nevertheless	thou	me-to	my	friends	relations		
laiyā	khāiyā	āmōd	kairbār	lāigā	y’āk	din-ō	y’āk-tā	śuōrēr			
loiā	khāiā	āmōd	koirbār	lāigā	āk	din-ō	āk-tā	śhuōrēr			
having-taken	having-eaten	merriment	of-making	for	one	day-also	one	pig’s			
bāchchā	d’āō	nāi.	Ār	tōmār	ēi	chhāōyāl	khānki	laiyā	tōmār	sōmpatti	
batstā	dāō	nāi	Ār	tōmār	ēi	sāwāl	khānki	loiā	tōmār	shōmpōtti	
young-one	thou-garest	not.	And	thy	this	son	harlots	having-taken	thy	property	
khāiyā	urāiyā	āistē	āistē-i	tumī	tār	lāigā	y’āk-tā	khāōyā	dilā.’		
khāiā	urāiā	āishtē	āishtē-i	tumī	tār	lāigā	āk-tā	khāwā	dilā.’		
having-eaten	having-wasted	immediately	on-coming	thou	of-him	for	a	feast	gavest.’		
Bāpē	kailō,	‘tumi-ta	āmār	kāchhē	barābar	āchhaī	āmār	yā-kichhu			
Bāpē	kailō,	‘tumi-tō	āmār	kāsē	barābar	āsōi	āmār	zā-kisu			
The-father	said,	‘thou-veryly	of-me	near	always	art	my	what ever			
āchhē	tōmār-i	Ēk-tu	āmōd	āllād	kaīrā	bhāla-i	kōrchi	Tōmār			
āsē	tōmār-i.	Ēk-tu	āmōd	āllād	koīrā	b’ālō-i	kōrtse.	Tōmār			
is (is)thine-indeed	A-little	merriment	joy	having-made	good-even	I-have done.	Thy				
ēi	bhār-dī	mōirā	gichilō,	ābār	bāichchē,	hārāiyā	gichilō,	ābār			
ēi	b’ār-di	mōirā	gitsilō,	ābār	bāitstē,	‘ārāiā	gitsilō,	ābār			
this	brother	having-died	had gone,	again	has-survived,	having-been-lost	had-gone,	again			
pāōyā-gichē’											
pāwā-gitsē.’											
has-been found’											

The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalmān, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice, it is given as not being easily recognizable. It is *bābaka-i* (written *bābaka-i*), meaning ‘all,’ for *سای*, *bē-bāq*.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmāns of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial *s* is pronounced and written *h*. In Assamese a sibilant, whether initial or not, is pronounced as a rough *h*, something like the Persian *ح* *kh*, and is transliterated by *h*. Examples are *hē*, for *sē*, he, *haggal*, for *sakal*, all; *huōr*, for *śuar*, pigs, *hamkē* for *sammukhē*, before, *hunā*, for *śumyā*, having heard.

The transliteration of the specimen is partly phonetic. That is to say, instead of *uyā* and *ōyā*, I have written *wā*. Instead of *’ā* following a consonant I have written *ā*, which letter I have also given for *ē* and for *ā* when those vowels are so pronounced. Examples are *bāshāt*, which should properly be transcribed *b’āsāt*, *kairā* (and many other similar ones) instead of *kair’ā*, for *kariyā*, having done, *āk*, for *ēk*, one and *’ārāiyā*, for *hārāiyā*.

The letter *j*, I represent by *z*, and *γ* when pronounced as *z* by *z*. Thus *zutā*, instead of *jutā*, shoes, *zē*, instead of *γē*, which. *Ōh* is represented by *ts*, thus *tsākar* for *chākar*, and *chh* by *s*, thus *āsīl* for *āchhl*. The three sibilants I represent throughout by *sh*. Thus, I transcribe ব্যাঘাত, goods, *bāshāt*, and not *b'āsāt*.

When an aspirate is elided, I represent its absence by an apostrophe. Thus *'aīlō* for *harla*, he became; *'ātē*, for *hātē*, by a hand; *'ārāiyā*, for *hārāiyā*, having been lost; *d'avrā* (written *dhav'ā*), for *dhariyā*, having seized; *b'ālā* for *bhāla*, well.

The compound *ksh*, I represent by *kh*. Thus *khēlō*, in the field.

The following special peculiarities may be noted:—

I — PRONUNCIATION.

The vowels *a* (pronounced *ō*), *ō*, and *u*, are freely interchanged. Thus *sudū*, for *chhōla*, small, *thurā* for *thōrā*, a little, both *dīla* and *dīlō*, he gave; *tamār* and *tōmār*, thy; *tar* for *tōr*, thy.

The letter *kh* when medial, sometimes becomes *h*, thus both *takhan* and *tahōn*, then.

II.—NOUNS.

The **Nominative**, as in *Dacca*, often ends in *ē*. Thus *putē*, the son, *jan-majurē*, servants, *bāpē*, the father.

The **Locative** sometimes ends in *a* (pronounced *ō*), as in *mulōka*, in a country, *khēla*, in a field; *dīla*, in the heart, *banda*, in the field. It sometimes ends in *t*, corresponding to the standard *tē*. Thus, *bārīt*, in the house; *galāt*, on the neck.

Accusative-Datives Plural are *tsākarārē*, to the servants; *dusarārē*, friends.

III — PRONOUNS

Note the form *tānē*, to them. In the *Dacca* specimen, we had *tān*.

IV — VERBS

The **First person of the Future** ends in *ām*. Thus, *pāibām*, I will get; *zāibām*, I will go, *la'ibām*, I will say.

The **3rd singular Past** ends in *a*, or in *ō*, and sometimes drops all terminations. Thus, *dīl*, *dīla*, or *dīlō*, he gave, *āsīl*, he was.

The **Respectful Imperative** is peculiar. We have *dēukhām*, give thou.

The **Infinitive** ends in *at*, as in *b'arat*, to fill.

The **Conjunctive Participle** ends in *yā*, pronounced *ā*. Thus, *d'avrā* (written *dhav'ā*), having seized; *kavrā* (written *kav'ā*), having done; *hunā* (written *hun'ā*), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus *a* is to be pronounced as *ō*, or, when final, as *ō*. *E.g.*, the word *bara*, is to be pronounced as *bōrō*.

[No. 47]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

এক জনের দুই পুত্র আছিল। তার ছুড়ু পুত্রে বাপেরে কইলো বাজি ! মাল ব্যাসাতের যে বখরা আমি পাইবাম তা আগারে দেউথাইন্। হে তাবারে মালপাতি বাট কৈর্যা দিল্। খুরা দিন বাদে ছোট্কা তার হগ্গল মালব্যাসাৎ থুবাইয়া ছর মুল্লুকে গেল্। হেইখানে ফৈলামী কৈর্যা হগ্গল খোয়াইল্। হগ্গল খোয়াইলে হেই মুলোক খুব বারী আকাল অইলো। হেও বর দুঃখ পরলো। তখনে হে গিয়া হেই দেশের এক গিরস্তের চাষা ধরলো। হে তারে আপা ক্ষেত হওব রাখনের দিল্। তার পরে হে ছওরে খাওনের চুকল দিয়া পেট ভরত পাবলে খুসী অইত। তাও কেউ তাঁরে দিলো না। তখন তাব চেৎ অইলো হে কইলো আমার বাপের বারীৎ জনমজুরে কত বাৎ খাইয়া ফালাইয়া দেয় আর আমি বুক মরি। আমি উট্যা বাজির হেই কানে বাইবাম আর তানে কইবাম বাজি আমি খোদাতাল্লার ঠাই আর তুমার হমকে গুনা করছি। আমি আর তুমার পুত্র কওনের লায়েক না। আগারে তুমার উগলা মজুরের মতন রাহ। হে উঠল আর তার বাপের হে খানো গেল্। কিন্তু হে হেমুন ছর থাক্তেই তার বাপে তারে দেক্যা তার দিল দরদ লাগল। দৌর্যা গিয়া তার গলাৎ দৈর্যা চুমা দিল্। তার পুত্রে তারে কইলো আমি খোদাতাল্লার ঠাই আর তুমার হমকে গুনা করছি। আমি আর তুমার পুত্র কওনের লায়েক না। কিন্তু বাপে তার চাকরবারে কইল্ আউয়াল পোষাক আন্যা তারে পিন্দা আতে একটা আংগুইট দে আর পাও এক জুরা জুতা দে। আমার পুত্র মৈব্যা জিইছে আরাইবা গেছিল্ পাইছি। খাই লই আমুদক করি। তারা রংতামসা জুবল ॥

তখন তার বর পুত্র বন্দ আছিল। হে যখন বারীর নজ্দি কইলো তখন নাইচ গাওনের আওয়াজ পাইলো। হে একজন চাকবরে ডাক দিয়া জিগাইলো এই তা কিয়ের দায় ? হে তারে কইলো তুমার বাই আইছে। আর তুমার বাপে যে তারে বালবালাই মতন পাইছে হেইলাগ্যা ম্যাজমান্ দিছে। এই কতা ছন্যা হে বারীৎ গেল্না গুশা কবলো। তার বাপ বাইর অইয়া আইলো তারে বেগার্তী কবলো। হে বাপেরে কইলো আমি অত বছর ধৈর্যা তুমার সেবা চাকরি কব্তাছি কোন দিনও তুমার হুকুম লারছি না। তুমি এক দিন একটা ছাগলের ছাও ত দিয়া আগার দুস্তরারে লইয়া খুসিবাসীমতন খানাপিনা কর্তাম্ দিলানা। কিন্তু যঙ্গাই তুমার এই পুত্র আইলো যে পুত্রে খানকিবাজি কৈর্যা তুমার ব্যাসাৎ উরাইছে তঙ্কাই তার লাগ্যা ম্যাজমান্ দিলা। হে পুত্রে কেইলো বাপুর্ তুইন ত বরাবরই আমার লগে আছছ। আমার যা আছে ব্যাবকই ভব্। তব্ এই বাই মব্ছিল ফিরা বাচুছে আরাইছিল্ পাইছি। এর লাগ্যা খুসী অইয়া রংতামসা বরণ ঠিক আইছে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MUMBAI DISTRICT)

[In this transliteration ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āk zanēr duī put āsil. Tār sudu putē bāpērē
One man's two sons were. Of-them the-younger son to-(his)-father
ka'ilō, 'bā-zi, māl-bāshātēr zē bakbrā āmi pāibām tā āmārē
said, 'father, of-goods which share I shall-get that to-me
deukhāin.' Hē tārārē māl-pāti bāt kairā dil. Thurā din bādē,
give.' He to-them goods share making gave. Some days after,
sōtkā tār haggal māl-bāshāt thubāiyā dur mullukē
the-younger (son) his all goods gathering-together distant to-country
gāl. Hēikhānē phailāmī kairā haggal khowāil. Haggal khowāilē
went. There excessive-living doing all he-lost All having-wasted
hē-i mulōka khub bārī ākāl 'ailō Hē-ō bara duhkha
that in-country (a) very great famine became He-also great in-distress
paralō. Takhnē hē giyā hē-i dēshēr āk girastēr sāyā d'arlō
fell. Then he going that of-country one citizen's shelter (took) caught.
Hē tārē āpnā khīrēta huōr rākhanēr dil Tār parē
He him his-own in-field sown to-keep (feed) gave (employed). That after
hē huōrē khāonēr tsukal diyā pāt b'arata pārlē khushī 'āita
he sown for-eating husks with belly to-fill if-could glad would-have-been
Tā-ō kēu tārē dilō nā. Takhōn tār tsēt 'ailō hē
That-even anyone to-him gave not. Then his revival-of-senses became he
ka'ilō, 'āmār bāpēr bārīt zan-majurē kata bāt kāiyā phālāiyā dēy.
said, 'my father's at-house hired-labourers how-much rice eating throw away.
Ār āmi bukē mari. Āmi utā bā-zir hē-i kānē zāibām ār tā-nē
And I with-hunger perish I rising father's that place will-go and to-him
ka'ibām, "bā-zi, āmi khōdār kāsē ār tumār kāsē gunā karsi, āmi
will-say, "father, I of-God near and thy near sin have-committed, I
ār tumār put ka'onēr lāyēk-nā Āmārē tumār uglā majurēr
more thy son to-call fit-(am)-not. Me thy one of-hired-servant (labourer)
matan rāha." Hē utāla ār tār bāpēr hē khānō gāl Kintu hē hēmun
like keep." He rose and his of-father that place went. But he some (great)
dur thāktēi tār bāpē tārē dēkā tār dila darad lāgla Daurā
(at) distance being his father him seeing his in-heart compassion touched Running

giyā, tār galāt d'airā tsumā dil Tār putē tāiē ka'ilō, 'Āmi khōdātāllār
going, his neck catching kiss he-gave. His son to-him said, 'I of-God
 thāi ār tumār hamkē gunā karsī. Āmi ār tumār put ka'onēr
near and thy before sin have-committed. I more thy son to-call
 lāyēk nā' Kintu bāpē tār tsākarārē ka'il, 'āwāl pōshāk ānā tāiē
fit-(am)-not' But (his) father his servants-to said, 'Best robe getting him
 pind'ā, 'ātē āk-tā āngguīt dē, ār pāō āk zurā zutā dē Āmār put
put-on, on-hand one ring give, and on-feet one pair shoes give. My son
 marā, zūsē; 'ārāiyā-gēsīl, pāisī. Khāi-lāi āmudrak
dying, is-alive (again), was-lost, I-have-received. Let-us-eat rejoicing
 kari' Tārā rang-tāmshā zurla
let-us-make.' They rejoicing began.

Takhan tār bara put banda āsīl. Hē zakhan bārīr, nazdik
At-that-time his eldest son in-the-field was. He when of-house, near
 āilō, takhan nāits gāonēr āwāz pāilō. Hē āk-zan tsākarārē
came, then dancing singing of-sound heard. He one-person servant
 dāk-diyā zigāilō 'ēi tā kiyēr dāy?' Hē tārē ka'ilō, 'tumār hāi
calling asked, 'this all of-what for?' He to-him said, 'thy brother
 āisē. Ār tumār bāpē zē tārē bāl-bālāi matan pāisē
is-come. And thy father that him in-safe-and-sound state received
 hēi-lāgā māzmān dīsē. Ēi kat'ā hunā, hē bārīt gāl-nā,
therefore feast has-given This (word) hearing, he to-home went-not;
 gushā karlō Tār bāp bārīr 'āiyā āilō tārē bēgārttā karlō Hē
anger made His father out becoming came him entreaties made. He
 bāpērē ka'ilō, 'āmi ata batssar d'airā tumār
to-(his)-father said, 'I so-many years during (continually) thy
 shēbā-tsākari kartāsī; kōna dīnā-ō tumār hukum lārsī-nā Tumī
service am-doing, on-any day thy commandment I-violated-not. Thou
 āk dīn āk-tā sāgalēr sāo ta diyā āmār dustrārē lāiyā khushi-bāshī-matan
one day one goat's young even giving my friends taking in-a-merry-spirit
 khānā-pinā karttām dilā-nā. Kintu zankāi tumār ēi put āilō zē
feast to-make gave-not But when thy this son came which
 putē khānki-bāzī kairā tumār bāshāt urāisē, tankāi tār
son prostitution doing thy goods has-thrown-into-the-air (squandered), then his
 lāgā māzmān dilā' Hē putērē kē'ilō, 'Bāpu-rē tuin ta
for feast (thou)-has-given.' He (his)-son-to said, 'Son thou (for emphasis)
 barābar-i āmār lagē āsas. Āmār zā āsē bābak-i tar. Tar
always-even my with art. My whatever is all-even (is) thine. Thy
 ēi bāi marsīl, phirā bātssē, 'ārāisīl, pāisī. Ēr lāgā
this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for
 khushi 'āiyā rang-tāmshā karan thīk 'āisē'
merry being, rejoicings doing, proper has-been.'

HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dālus (properly a Gārō sept), Bānāis, Hādis, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

NOUNS — Nominative.—The Nominative often takes the termination *rā*, as in *palā-rā lay*, the son says. It sometimes ends in *ā*, as in *hāpālā lubālē*, the child beat (her).

Accusative—This case also optionally takes the termination *rā*, as in *ai tālā-rā dī*, give this rupee. The regular termination of the accusative, corresponding to the standard *kē*, is *gē*, as in *a-gē lobāo*, beat him. *Gē* is added to any form of the nominative. Thus, *polārāgē thālē*, she placed the boy, *hāpālāgē dēkhilē*, he saw the child

Instrumental.—The sign of this case is *dī* or *diā*, as in *dari diā* (or *dī*) *bāmā*, having tied him with a rope.

Dative.—The signs of the Dative are *gē*, as for the accusative, *thāi* and *thit*. Thus, *a-gē dī*, give to him, *bāp thāi*, to a father, *māstar thit kalē*, he said to the master.

Ablative.—The signs of the Ablative are *thākk'ā*, and *tan*, as in *tsuā thākk'ā*, from the well, *bāp-tan* or (added to the genitive) *bāp-lā-tan*, from a father

Genitive.—The sign of the Genitive is *lāl* or *lā*, as in *rājā-lāl*, of a king; *rām-lā*, of the queen.

Locative.—The standard forms are common. Besides them, we have *mi*, *ni*, and *mini* suffixed. Thus, *ghar-mi* or *ghar-mini*, in the house; *dēsha-mi*, in the country.

The usual **Plural Suffix** is *glā*.

PRONOUNS.—The **Personal Pronouns** are the following:—

	First Person	Second Person	Third Person
Sing Nom. . . .	<i>ma</i>	<i>ta</i>	<i>a</i>
Oblique	<i>ma</i>	<i>ta</i>	<i>a</i>
Plur Nom. . . .	<i>āmā</i> or <i>āmlā</i>	<i>tumā</i> or <i>tumlā</i>	<i>amā</i> or <i>amlā</i>
Oblique	<i>ām</i> , <i>āmā</i>	<i>tum</i> , <i>tumā</i>	<i>am</i> , <i>um</i> , <i>amā</i> , <i>umā</i>

The **Demonstrative Pronouns** are *ei* and *i*, this, and *ai*, *a*, *u*, *adā*, *udā*, that.

The **Relative Pronouns** are *jē*, who, *jā*, what.

The **Interrogative Pronouns** are *kāi* (Obl., *kā*), who? and *kī*, what? *kāi-u* is 'anyone', and *kata*, how many?

VERBS —In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take *āsē*, meaning 'am', 'is', 'are', we have

<i>mai āsē</i> , I am	<i>āmlā āsē</i> , we are.
<i>tai āsē</i> , thou art	<i>tumlā āsē</i> , you are.
<i>ai āsē</i> , he is	<i>amlā āsē</i> , they are.

The Past Tense of the Verb Substantive is *thākibār* or *thākibān*.

The following are the conjugational forms of the root *mār*, strike —

Present, *mārē*, strikes. Other examples are *kay*, says; *jāy*, goes

Past, *māribār* or *māribān*, struck. Other examples are *jābār*, went, *chābār*, wished

Imperative, *mārek* or *mār*, strike.

Infinitive, *māribākē* or *māribāk*

The Future usually takes the standard form (*māriḃa*, etc), but we have also *karanga*, will do, with a pure Tibeto-Burman termination

The Conjunctive Participle ends, as in the standard dialect, in *iyā*, but usually adds the Locative suffix *mi*, as in *dēkhuyā-mi*, having seen.

[No. 48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMLASINGH DISTRICT)

একজন মানলগ্‌ ছুইদা পলা থাকিবাব্‌। তানি অলাক্‌ ছুট্‌ পলারাবাপ্‌রাগে দব্‌ যে বাবা। নব্‌ বক্রা আগরা যে ময় পাব ওদা মগে দি। তানি অব্‌ উনাগে ভাগ বরিয়া দিলে। কয়েক দিন থাকিয়াই ছুট্‌ পলারা বিদেশ যালে আব উদানি হে অয বাখাব করিয়া ধুন্‌ ধান্‌ কৈরা বা বিছ নগদ নগদ টাকা পয়সা থাকিবাব্‌ বেবাব্‌ উরিয়া ফেলালে। অয় উংবানি খরচ পরচ বনিয়াই ঐ দেশনি ভানি আবাল পরিয়া যালে। তারপরে অলাক্‌ কফ্‌ কাই দেখে? তানি অব্‌ বাইয়া ঐ দেশনি এক জন মান্‌ ঠাই ভর বরিলো। ঐ নাঙা অগে নিজের বন্দভাষ ছব্‌ চারাবাক্‌ পাঠিয়ে দিলে। পাছে ছববে যে তুন খায় উদা খাইয়া অয কোনো মতে পেট ভরাবাক চাবাব্‌। কিন্তু তাও অগে কাইউ না দিলে। মনে মনে কয় আর যুনি বেগলাক্‌ বাপ ঠাই কত বেতনভুগী চাকর বেশ বেশ খাওন পাইয়া থাকে আর নব্‌ ইদানী পেটের ভকে মরে। নব উঠিয়া আপনর বাপ ঠাই যাবো, আর অগে কবো বাবা। নব্‌ তর সাইফাং ঈশ্বর ঠাই কত পাপ দব্‌ছে, ময় আর তলাক পলা বিলেকে গইন্যই নাহয়, মগে তলাক্‌ একরা বেতনভুগী চাকর নেহে নাথেক। পাছে অয উঠিয়া আপনার বাপ ঠাই যালে। তাতে অব্‌ বাখার ছর থাকিবাতে অলাক্‌ বাপরা অগে দেখিলে আর পাগলা ছাগলাকে পলারাগে দেখিয়া হাছতাসকে যাইয়া পলারালাগ্‌ গালা ধরিয়া চুমা খালে। পলাবা অগে কব্‌ বাবা। মব্‌ ঈশ্বর ঠাই তর সাইফাং কত পাপ করছে, মব্‌ আর তলাক্‌ পলা বিলেকে গইন্যই নাহয়। তানি বাপবা আপনা চাকর আর দাসী গিলেকে কোলে শীঘ্রী শীঘ্রী ভাল্য কাপুব্‌ আনিয়া এগে পিনিয়া দি। এলাক হাতনী আংঠি আর ঠেঙ্গনি জতা পিনিয়া দি, আব আমবা খাইয়া দাইয়া স্তখ কবঙ্গ। কেনেনা মলাক্‌ এই পলারা মবিয়া বাবাব জিজিয়াছে, হারায়া যাবার তানি পাছে। তানি উমরা কত স্তখ কবলো ॥

আর অলাক্‌ ডাঙ্গর পলারা ক্ষেত্রনি থাকিবাব্‌। অয আহিয়া ঘব পাং পাং বেলা নিত্য ও বাইজ্‌ বাজনা ছনিলে। তানি অয একজন চাকরগে বারানি ডাকিয়া ছদ কবিলো ইগিলা কি? অব্‌ অগে কোলে তলাক্‌ ভাই আহিছে আর তব বাপ যবব্‌ খাওনের জুগাব কবছে। অব্‌ অগে বাখাব দিন তন কগ বেধ নাই করিয়া পাছে বেদেন। তানি অব্‌ গসা হোলে পাছ ভায্‌ যাবাক না চায়। পাছে অলাক্‌ বাপরা আগ ভায আহিয়া অগে বুঝাবাক লাগিলে। তানি অয বাপরাগে কবাক ধরিলে চা অত বছর ধরিয়া ময় ভগে খাওয়ালে দাওয়ালে আব তলাক্‌ হুকুম কোনো দিনো নাই ফেলালে তাও তয মগে কোনো একরা হাগল ছাওয়াও না দিলে যে মলাক্‌ ভাই বন্ধু লইয়া আনন্দ কবো। কিন্তু তলাক্‌ এই পলারা যে বেবশা গিলিলাগ্‌ লগে তলাক ধন দৌলত খাইয়া ফেলাছে, অব্‌ যখন আহিলে তখন তয় আর বেদেন বর যবব্‌ খাওন তৈয়ার কবলে। তানি অয় অগে কয় বাবা তয হগল বেলাই ময় লগন আছে আর মলাক যা হয় হগলইত তলাক। তবে যে আনন্দ ছলাস করন্‌ ভালাই হচ্ছে। কেনেনা তলাক্‌ এই ভাইবা মরিয়াও নাই মরে হারায়া বাবাব তানি পাছে ॥

[No.48.]

INDO-ĀRYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

Ēk zan māna-lag dui-dā palā thākibār. Tāni alāk hutu palāiā
One person man-to two sons were. Then his younger son
 bāprā-gē kay, zē, 'bābā, mar bakrā bhāgrā zē may pāba ōdā
the-father to says, that, 'father, my share etcetera which I shall-get that
 ma-gē dī' Tāni ay umā-gē bhāg kariyā dilē Kayēk dīn thākīyā-i
me-to give.' Then he them-to division having-made gave A-few days remaining
 hutu palārā biddēsh zālē, ār udāni-hē ay bākbār
the-younger son (to)-a-foreign-country went, and there he debauchery
 kariyā dhum-dhām kairā zā kisu nagad-phagad tākā payashā
doing dissipation doing what anything money etcetera rupees pice
 thākibār, bēbāk uriyā-phēlālē Ay ungkāni kharats-parats kariyā-i ai
was, entirely he-squandered He thus expenditure-etcetera doing-even that
 dēsha-ni bhāri ākāl pariya zālē Tār parē alāk kashta kār
country-in heavy famine having-fallen went Of-that after his distress who
 dēkhē? Tāni ay zāiyā ai dēsha-ni ēk zan mān-thāi bhar-karilō.
sees? Then he going that country-in one person man-to shelter-took.
 Ai mādā a-gē nizēr banda-bhāy huyar tsārābāk pāthiyē dilē Pāsē
That man him his fields-towards swine to-graze sending gave Afterwards
 huyarē zē tush khāy, udā khāiyā ay kōnō-matē pēt
the-swine what chaff eat, that eating he in-some-manner (his)-belly
 bharābāk tsābār. Kintu tā-ō a-gē kār-u nā dilē Manē
to-fill wished. But that-even him-to anyone-even not gave In mind
 manē kay ār ghunī, zē 'malāk bāp-thāi kata bētan-bhugī
in-mind he-says and considers, that 'my father-to how-many wages-getting
 tsākar bēsh-bēsh khāon pāiyā thākē, ār may idāni pētēr bhakē
servants much-much food obtaining remain, and I here of-belly in hunger
 marē. May uthiyā āpnā bāp-thāi zābō, ār a-gē kabō, "bābā,
die I arising (my)-own father-to will-go, and him-to I-will-say, "father,
 may tar sāikkhāt Īsh'ar-thāi kata pāp karsē May ār talāk
I thy in-presence God-before how-much sin have-done. I any more thy
 palā bilēkē gāinyai nā-hay Ma-gē talāk ēkrā bētan-bhugī tsākar
son like to-be-considered am-not Me thy one wages-getting servant
 nēhē rākhēk'' Pāsē ay uthivā āpnār bāp-thāi zālē Tātē
taking keep." Afterwards he rising (his)-own father-to went Thereon

Bengali

ay bkhār dur thākibātē alāk bāprā a-gē dēkhilē ār pāglā-sāglākē
he great distance remaining his father him saw and mad-man-etcetera-like
 palārā-gē dēkhiyā hāhutāshakō zāiyā palārā-lāg gālā dhariy
the-son-to having-seen weeping going the-son-(accusative) neck seizing
 tsumā khālē. Palārā a-gē kay, 'bābā, may Ish'ar-thāi tar shāikkhāt
kiss ate. The-son him-to says, 'father, I God-before of-thee in-the-presence
 kata pāp karsē. May ār talāk palā bilēkē gainyāi nā-hay.'
how-many sins have-done. I any-more thy son like to-be-considered am-not.'
 Tāni bāprā āpnā tsākar ār dāshī-gilē-kē kōlē, 'shighrī
Then the-father (his)-own servants and maid-servants-(plur.)-to said, 'quickly,
 shighrī bhālā kāpur āniyā ē-gē piniyā-di; ēlāk
quickly good clothes bringing this-(person)-to put-on; of-this-(person)
 hāta-nī āngthi ār thēnga-ni jatā piniyā-di, ār āmrā khāiyā-dāiyā
on-the-hand a-ring and on-the-foot shoe put-on, and let-us eating-etcetera
 shukh karanga. Kēnonā malāk ōi palārā mariyā zābār,
merriment make. Because my this son having-died went,
 jingiyāsē; hārāyā zābār, tāni pāsē.' Tāni umrā kata
has-come-to-life; being-lost went, then I-have-found' Then they how-much
 shukh karlō
merriment made.

Ār alāk dāngar palārā khēttra-ni thākibār. Ay āhiyā ghar
And his elder son in-the-field remained. He having-come home
 pāng-pāng-belā nit'a ō bāiz-bāznā hunilē. Tāni ay ēk zan
near-near-at-the-time dancing and music heard. Then he one person
 tsākar-gē bārāni dākiyā hud-karilō, 'igilā ki?' Ay a-gē kōlē, 'talāk
servant-to near calling asked, 'these what?' He him-to said, 'thy
 bhāi āhisē, ār tar bāp zabar khāonēr zugār karsē.
brother hath-come, and thy father very-great of-feasting preparation hath-made
 Ay a-gē bākhār din tan rug-bēdh nāi kariyā pāsē bēdhē'
He him many days after disease not making-(having) has-got because.'
 Tāni ay gashā hōlē pāsa-bhāy zābāk nā tsāy Pāsē
Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards
 alāk bāprā āga-bhāy āhiyā a-gē buzhabāk lāgilē. Tāni
his father (to)-front-apartments coming him to-reason-with began. Then
 ay bāprā-gē kabāk dharilē, 'tsā, ata basar dhariyā may ta-gē
he the-father-to to-say began, 'see, so-many years for I thee
 khāwālē-dāwālē, ār talāk hukum kōnō-din-ō nāi phēlālē, tāō
have-fed-etcetera, and thy order on-any-day-even not did-I-throw-away, nevertheless
 tay ma-gē kōnō ēkrā hāgal-sāwā-ō nā dile, zē malāk bhāi
thou me-to any one goat-young-one-even not didst-give, that my relations
 bandhu lai'yā ānanda kabō. Kintu talāk ēi palārā, zē
friends taking rejoicing, I-will-make. But thy this son, who

bēbashā-gili-lāg lagē talāk dhan-daulat khāiyā phēlāsē,
prostitutes-(plur)-(dat.) with thy wealth-property having-eaten has-thrown-away,
 ay zakhan āhilē takhan tay ār bēdēn bara zabar khāon
he when came then thou of-him for-the-sake very great feast
 taiyār karlē.' Tāni ay a-gē kaŷ, 'bābā, tay hagal-bēlāi mar
ready hast-made.' Then he him-to says, 'my-son, thou at-every-time of-me
 lagan āsē, ār malāk zā hay, hagal-ita talāk. Tabē-zē
near art, and mine what is, all-even-(is) thine. Nevertheless
 ānanda hulāsh karan bhālāi hasē, kēnenā talāk ēi bhāirā
rejoicing joy making good is, because thy this brother
 mariyā-ō, nāi-marē, hārāyā zābār, tāni pāsē'
having-died-even, did-not-die; being-lost went, then I-have-found.'

[No. 48A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

HAIJONG DIALECT

(DISTRICT SYLHET)

SPECIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

Ekrā dēsh-mi ekrā rājā thākibān. Ay rājālāk ekrā jhu
One country-in one king was That king-of one daughter
 biyār jagyi alē Tāni rājārā kalē, 'kālkā bihāntē
marriage-of fit became. Then the-king said, 'To-morrow in-the-morning
 jāgē dēkhē, agē jhiurā biyā diba' Ai kathārā ekrā
whom I-may-see, him-to daughter (in) marriage I-will-give.' That word a
 nāri timād hunlē. Ay nāri timādālāk ekrā dut-khāuā
widow woman heard. That widow woman-of a milk-eating (1 e, suckling)
 hāpāl thākibān. Tāni ay nāri timādā āpanā polārāgē rāti
child (1 e, son) was. Then that widow woman her-own boy by-night
 pohābār āga-mi rājālā tsāthāl-mi ghum pātāyā thalē Tāni
dawning-of before-in king's courtyard-in sleep causing placed Then
 rājārā bihāntē uthiyā-mi hāpālāgē dēkhilē: dēkhiyā-mi āpanā
the-king in-the-morning having-risen the-child saw: having-seen his-own
 jhiurāgē biyā dilē. Tāni rājālā āra rānilā manatē
daughter (in) marriage gave. Then the-king-of and the-queen-of mind-in
 tāmtē duk uthilē. Rājālā jhiurā kunu rāo nā kay-kē
much sorrow arose. The-king-of daughter any word not having-said

Bengali

bhātārāgē kōlake kāndiyā kāndiyā-mi hauri ghar
the-husband having-taken-to-her-lap weeping weeping mother-in-law house
 bāy wlē. Koy dnā thākiyā-mi haurirā marilē.
direction went. Some days remaining (i.e. afterwards) the-mother-in-law died
 Kājē hīpālā kāy māgu kāy māu tsinibākē nā pālē Māgurā
Therefore the-child who wife who mother to-know not was-able. The-wife
 agē puhiyā pāliyā dāngar kariyē-mi lekhlā parā lukibākē
him having-nursed having-tended big making writing reading to-learn
 ekārā māstar thit diyā pāthāsē. Kay dinī hūkiyā-mi hāpālā māstar
a master to giving sent. Some days having-learnt the-child the-master
 hit kalē, 'āmlī gharīē thākā timādā malā ki hay kabāke nā
to said, 'our house-in living woman me-of what is to-say not
 pāy. Hut kalēo rāo nā kay, jī karī thākē.
I-can Question on making-even word not says, silence making remains'.
 Tāni māstara kasē, 'ek dinā tāmātēkē kubāo, tsāngshāi ki kay'
Then the-master said, 'one day well beat, let-see what she-says'
 Tāni hāpālā ay timādāgē kubālē Tāni timādā kasē, 'māgugē kēnē
Then the-child that woman beat Then the-woman said, 'wife why
 ingkē kubāo?' Tāni hāpālā buj pālē. Hāpālā sharam
thus you-beat?' Then the-child knowledge got The-child shame
 pāyā-mi māstar thit nēy kay. Māstarlā bujē āpanā māgu
having-got the-master to not spoke The-master's intellect-by his-own wife
 hāpālā tsinilē.
the-child knew

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let us see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's artifice.

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunāmganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhettia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhettia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term 'Sylhettia' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhettia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinōd. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented *o*, as in *tomār*, is pronounced as if it was *ū*. Moreover, the *y* in words like *kariyā* is not pronounced. The letter *ē* is never pronounced *ā* as is the case in more western dialects of Bengali. When *j* or *ḡ* is pronounced as *z*, the sound is a little softer than that of the *z* in the English 'zeal.' The locative case ends in *a* not *ē*, as *ghara* for *gharē*, in a house.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(WESTERN SYLHET.)

(Babu Padma Nath Bhattacharyya, Vidyāvinōd, 1897.)

A FOLK-TALE.

সিলট্ জিলাৰ শুনামগঞ্জ মোহবুমান নামে কালীছুরী গাঁও। ঐ খানে এক খনকাৰ থাকে। এক স্ত্রী আৰু এক ছাইলা ছাড়া তাৰ ঘৰ আৰু বেউ আছিল না। তাৰ বাডীত এক দিন রাতি জন কয়েক কুটুম আসিয়া উপস্থিত হইছিল। পাক শাবেৰ পৰ তাৰ স্ত্রী তাৰে বহিল, বৰেৰ খালে ত সকলোৰ বুলাইব না, খান কয়েক পাতা কাটিয়া আন। সে কহিল, অত রাতি পাতা কই পাইনু? তাৰ পৰ তাৰ স্ত্রী ঘৰ থাকিবাই হাত বাডাইয়া প্ৰায় দুই ঘণ্টাৰ পথ মামুদপুৰ গাঁওএৰ এক কলা গাছ থাকিয়া পাতা কাটিয়া আনিল। খনকাৰ স্ত্রীৰ এই কাণ্ড দেখিয়া বড় ভয় পাইল। পৰ দিন কুটুম সকল গেলো পৰ সে তাৰ স্ত্রীৰে কহিল, তোমাৰ বাপেৰ বাডীত যাইবাৰ খবৰ আসছে, এখনই যাইতে হইব। এই কথা কহিয়া সে তাৰ স্ত্রী আৰু ছাইলাবে লইয়া, এক নাও কৰিয়া বাডী থাকিয়া নোওবান হইল। বত দূৰ গিয়া একটা গাঁৱেৰ নাম খানে এক চৰ পাইল। খনকাৰ তখন তাৰ স্ত্রীৰে কহিল, তুমি চৰেৰ উপৰ উঠিয়া পাকশাবেৰ জোগাড কৰ, আমাৰ মাছ লইয়া আসি। এই কথা কহিয়া তাৰ স্ত্রীৰে চৰেৰ উপৰ রাখিয়া, সে তাৰ ছাইলানে লইয়া নাওএ বহু দুৰ চলিয়া গেল। তখন তাৰ স্ত্রী তাৰ মতলব বুঝতে পারিল আৰু ডাকিয়া কহিতে লাগিল, ওৱে নুখপোজা খনকাৰ, ছাইলাৰ মায়াৰ তোৰ আইজ প্ৰাণ রাখলাম, না হইলে ভান্সা দেখাইতাম, যা বাডী যা কিন্তু তোৰ ভিটাত বাৰা থাকব তাৰাই নিৰ্বংশ হইব। আইজ ও পৰ্য্যন্ত ঐ খনকাৰেৰ ভিটা খালি পড়িয়া আছে ॥

TRANSLITERATION AND TRANSLATION,

Shilat	zilār	Shunām-gaṇja	mohakumēr	māz'e	Kālī-shurī	gāo.
<i>Sylhet</i>	<i>of-district</i>	<i>Sunāmganj</i>	<i>of-sub-division</i>	<i>in</i>	<i>Kālī-surī</i>	<i>village.</i>
Ai-khānē	ēk	khankār	thākta.	Ēk	stri	ār ēk sāiāl sārā tār
<i>There</i>	<i>a</i>	<i>Khankār</i>	<i>use-to-live.</i>	<i>One</i>	<i>wife and one</i>	<i>son except other</i>
ghara	ār	kēu	āsīl nā.	Tār	bārīt	ēk din rāit zan kayēk
<i>in-home</i>	<i>other</i>	<i>anyone</i>	<i>was not.</i>	<i>His</i>	<i>in-house</i>	<i>one day (at)-night people a-few</i>
kutum	āshiyā	upasthit	haīsīl.	Pāk-shākēr	par	tār stri
<i>relations</i>	<i>having-come</i>	<i>present</i>	<i>became.</i>	<i>Of-cooking-etcetera</i>	<i>after</i>	<i>his wife</i>
tārē	ka'il,	'gharēr	thālē	ta	shakalēr	kulāiba nā,
<i>him-to</i>	<i>said,</i>	<i>'of-the-house</i>	<i>on-the-plates</i>	<i>indeed</i>	<i>of-all</i>	<i>will-be-served not,</i>
khān-kayēk	pātā	kātiyā	āna'	Shē	ka'il,	'ata rāit
<i>a-few</i>	<i>(plantain)-leaves</i>	<i>having-cut</i>	<i>bring.'</i>	<i>He</i>	<i>said,</i>	<i>'so-late (at)-night</i>
pātā	ka	pāimu?	Tār	par	tār	stri ghara thākīyā-i
<i>leaves</i>	<i>where</i>	<i>shall-I-get?</i>	<i>Of-that</i>	<i>after</i>	<i>his</i>	<i>wife in-the-house staying-even</i>
hāt	bārāiyā	prāy	danda	duyēkēr	path	Māmudpur gāoēr
<i>hand</i>	<i>stretching-forth</i>	<i>nearly</i>	<i>danda</i>	<i>of-two</i>	<i>journey</i>	<i>Māmudpur of-village</i>
ēk	kalā	gas	thākīyā	pātā	kātiyā	ānīl.
<i>one</i>	<i>plantain</i>	<i>tree</i>	<i>from</i>	<i>leaves</i>	<i>having-cut</i>	<i>brought,</i>
						<i>The-Khankār</i>

strir ei kända [dēkhiyā bara bhay pāil. Par din kuṭum-shakal
of-his-wife this action seeing much fear got. Next day the-relations-all
 gēlē' par shē tār strirē ka'il, 'tomār bāpēr bārīt zāibār khabar
going after he his wife-to said, 'your father's house of-going message
 āshsē, ekhana-i zāitē haiba. Ei kathā kahiya shē
has-come, now-even to-go it-will-be-necessary. This word saying he
 tār strī ār sālārē laiya, ēk nāo kariyā, bārī thākiyā rowānā
his wife and son having-taken, a boat engaging, home from started
 hail. Kata dūr giyā ēk-tā gāngēr mās' khānē ēk
he-became. Some distance going a of-a-river in-the-midst a-certain
 tsar pāil. Khankār takhan tār strirē ka'il, 'tumi tsarēr
island he-found. The-Khankār then his wife-to said, 'you of-the-island
 upar uthiyā pāk-shākēr zogār kara, āmrā mās
on having-climbed of-cooking-etcetera preparations make, we fish
 laiya-āshi' Ei kathā ka'iyā, tār strī-re tsarēr upar
having-caught-return.' This word saying, his wife of-the-island on
 rākhiyā, shē tār sālārē laiya nāoē bahut dūr tsaliyā gēl. Takhan
placing, he his son taking in-the-boat great distance going went. Then
 tār strī tār matlab buz'tē pāril, ār dākiyā ka'itē lāgil,
his wife his intention to-understand was-able and calling-out to-say began,
 'Ō-rē, mukh-pōra Khankār, sālār māyāy tōr āiz prān rākhlām
'Ho, thou-burnt-faced Khankār, of-the-son in-pity thy to-day life I-spared,
 nā hailē tāmshā dekhāitām. Zā bārī zā. Kintu
not if-it-had-been a-wonder I-would-have-shown. Go home go. But
 tōr bhitāt zārā thākhiba, tārā-i nīrbangsha haiba.' Āiz-ō
thy in-house-side whoever will-dwell, they-veryly childless will-be.' To-day-also
 parjanta ai Khankārēr bhitā khālī pariya āsē.
up-to that Khankār's house-side empty fallen is.

FREE TRANSLATION OF THE FOREGOING.

In the Sunāmganj Subdivision of the Sylhet District, there is a village named Kālisurī, in which dwelt a certain Khankār. His family consisted of his wife and one son. One night there came a few of his relations on a visit, and when she had finished her cooking, his wife asked him to go out and cut some plantain-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some plantain-leaves off a tree which was in Māmudpur, a village fully two dandas, or a walk of forty-eight minutes, distant. When the Khankār saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must set out there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, 'you land here and make arrangements for cooking, and we will go and catch some fish.' Saying this, he landed her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankār, in pity for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle.'

Go home, go But whoever hereafter lives on the site of thy house will be hardy
Even to the present day, the site of that Khan's house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylhetta. Natives do not use this title. They call it Jaintiāpurī, Pārba Śrīhaṭṭiyā, or Ujannā. The latter means the language of the upper country. It is estimated that, of the 2,000,000 speakers of Bengali in Sylhet, 678,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in *ar*, not in *er*. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable *rā*, which also is found in Cachar, should be noted.

AUTHORITY—

The Government *Report on the History and Statistics of Sylhet District* by (1) T. Walter, BCS, Calcutta, 1897, contains a Verbal Report of the Special Officer Sylhet District.

The following notes on Sylhetta Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, ICS. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, ICS, Mr. W. H. Lee, ICS, and Babu Padma Nath Bhattacharyya, Vidyāvinōd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

Written character.—Among the low class Muhammadans of the east of the district the use of the Deva-nagari alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. *Pilḥis* in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

Pronunciation.—The vowel *a* is sometimes pronounced as in 'ball,' and is then transliterated *ā*. This is most noticeable when the vowel is followed by a liquid, as in *mānushār*, of a man; *nāl*, a rod; *mān*, a maund, *ghār*, a house. *Ē* is always pronounced correctly and never as the *ā* in hat. As regards consonants, the first point that strikes one is the guttural pronunciation of *ch*, like the German *ch*.¹ Then *ch* is pronounced like English *s*, and there is no difference between *ch* and *chh*. Thirdly *p* is frequently pronounced like *ph* (not *f* but perhaps *pf*). Mr. Porteous does not think that any ordinary Sylhetta could attain to the true sound of *ph*. The change is not universal. Thus *pāp*, sin, does not become *phāph*. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus *ghār* is almost pronounced *gūr*, and *bhūrī* very much like *bārī*. Sometimes *p* has the sound of *w*, as *supārī*, pronounced *suwārī*.

The sibilant is often, but not invariably, changed to *h*. Thus *hāph* for *sāp*, a snake; *hālāl* for *sakāl*, all. In words borrowed from Hindūstānī (which are common), the *s*-sound is usually preserved. Thus *sārkar* (not *harkār*) Government, *sazā*, punishment; *sakht*, hard; *sāmhñē*, before; *samjhtē*, to understand. The letter *h* is often dropped, thus *'āti* for *hāti*, an elephant; *ka'rlām* for *kahlām*, I said; so, even, *'āt gāō*, seven

¹ This also occurs in South-Eastern Bengal.

villages, for *hāt gāō*, which is itself for *sāt gāō*. In Eastern Sylhet (as distinct from the western sub-dialect) *j* is not pronounced as *z*. On the contrary the *z* of Hindūstānī words is pronounced as *j*. Thus *jamān*, land, for *zamān*. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between *āth-gāō*, eight villages, and *'āt-gāō*, but not easily. Practically, the literary word *ashta* (pronounced *asta*) is used for 'eight.'

The *umlaut*, or epenthesis, is noticeable in Sylhetia. A coming 'i' (*ee*) sound influences a present vowel, if there is a consonant between; e.g., কণা *kanā* is sounded *kanā*, কাল (কালি) *kāl* (*kālī*) is pronounced *kāil*. Similarly, চার (চারি) *chār* (*chārī*) is চাইর *chāir*, রাত (Standard Bengali রাত্রি *rātri*) is *rāt*, and so on. This influence is even felt by an antecedent *u* sound, as in ঘুরিও *ghurō*, which is plainly *ghurriō* on a Sylhetia's tongue.

In the following note, when *a* is pronounced as the *ō* in 'home,' it will be transliterated *ō*.

Declension.—

Nom. ঘর *ghār*.

Gen. ঘরের *ghārār*.

Loc. ঘরো (ঘর) *ghārō*.

Abl. ঘৰ্তনে *ghārtanē*.

বাড়ী *bārī*, a homestead.

Locative বাড়ীত (*bārīt*).

So other nouns in ই *i*

Singular.

Plural

Nom. মানুষ *mānush*, মানুষে *mānushē* (মাইন্বে *mānshē*).

মানুষরা *mānushrā*.

Gen. মানুষর *mānshār*

মানুষরার *mānushrār*.

Dat. মানুষরে *mānush-rē*

মানুষরারে *mānushrā-rē*.

Acc. do. do.

do. do

Inst. মাইন্বে *mānshē*.

মানুষরায় *mānushrāy*.

The plural sometimes ends in আইন *āin*. Thus ঘরাইন *ghārāin*, houses; গাছাইন *gāśāin*, trees

Conjugation.—

Preterite.

Singular

Plural

1. আমি দেখিলাম *āmi dēkhlām*

আমরা দেখিলাম *āmrā dēkhlām*.

2. তুমি দেখিলায় *tumi dēkhlāy*

তোমরা দেখিলায় *tōmrā dēkhlāy*.

তুইন দেখিলে *tuin dēkhlē*

তোরা দেখিলে *tōrā dēkhlē*

3. তাইন (honorific) দেখিলা *tāin dēkhlā*

তাইনরা or } দেখিলা *tāinrā* or *tāin tāin*

হে (সে) দেখিলো } *hē (sē) dēkhlō*,

তাইন তাইন } *dēkhlā*.

(দেখিল), দেখল } *dēkhlō*

তারা দেখিলো (দেখিল) *tārā dēkhlō*, দেখল *dēkhlō*

Future.

1. আমি দেখব *āmi dēkhmu* [also দেখবাম *dēkhhām*—properly Western Sylhet]

2. তুমি দেখবায় *tumi dēkhhāy*.

তুইন দেখবে *tuin dēkhhē*.

3. তাইন দেখবা *tāin dēkhhā* (honorific).

হে দেখবো (দেখব) *hē dēkhhō*

¹ Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharyya, Vidyāvināś, who is a native of Sylhet District, considers that চ *ch* is pronounced more like *ts* than like *s*, but to English ears there is no difference between *ch* and *chh*. He adds that the Musalmāns of the North-east of the district pronounce খ *kh* like the Arabic *kh* and ফ *ph* like the Arabic *f*. The letter হ *h*, he says, is not elided at the commencement of a word. Thus, while he would pronounce কহিলাম *kahilām*, as *ka'hlām*, he would always pronounce the *h* at the commencement of হাতি *hātī*.

The Conditional Proterito is also used for the Future. It is as follows:—

1. দেখ্তান *dēkhtām*.
2. দেখ্তায় *dēkhtāy*.
দেখ্তে *dēkhtē*.
3. (Hon.) দেখ্তা *dēkhtā*.
দেখ্তো *dēkhtō*.

Conditional Present.

1. দেখি *dēkhi*.
2. দেখো (দেখ) *dēkhō*.
দেখ *dēkh*
3. দেখেন *dēkhañ* (honorific).
দেখে *dēkhē*

The sound of the *ā* in *dēkhañ* is very much like the sound of the Russian *ou*.

Periphrastic Present.

1. যাইতেছি *jāitēsi*, not *zāchchi*.
যাইয়া *jāiyār*.
যাইয়ান *jāitrām*.
যাইরান *jāirām*.
2. যাইতেছ *jāitēsō* or যাইতান *jāitrāy*, etc.
যাইতেছো *jāitēsōs* or যাইত্রে *jāitrē*, etc.
etc., etc.

Perfect.

1. গেছি *gesi*.
2. গেছ *gesō*.
গেছো *gesōs*.
3. গেছেন *gesaīn*.
গেছে *gesē*.

In Western Sylhet the form is গাঁহি *gāsi*, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, *e g*, বসিতে (বসিতে) *baṭē* (*basitē*), to sit

তুই ব *tui ba*, sit
তুমি বও *tumi baō* (pronounced *baio-ō*).
আপনি বইন or বউকা *āphni baīn* or *baūkā*.

Do not sit (to an inferior) বওছ (বছ) না *baōs* (*bas*) *nā*.

আপনি *āphni* takes the 3rd person honorific of the verb. The feminine of হে (সে) *hē* (*sē*), he, is তাই *tāi*, she.

তাইন *tāin* is equivalent to তিনি *tim*. *Ki-tā karañ tāin*, what does he do? Its plural is তাইনরা *tāinrā*, তাইন তাইন *tāin tāin*, and even তিনিরা *tinrā*, according to locality. The last form is not considered correct, though it occurs in petitions. তান *tān* is the genitive and oblique case of হে *hē*, he, and of তাই *tāi*, she. Some derivative pronominal form are, এবায় *ēbāy*, this way, উবায় *ubāy*, that way; হনো *hanō*, there; যেব্লা *jēblā*, when তবলা *tēblā* or হেব্লা *hēblā*, then; কুবায় or কুবায় *kubāy* or *kuroāy*, where, কেমনে

kēmanē, how ; কেনে *kēnē*, why ; এখন *akhān*, now ; কিওর লাগি *kiōr lāgi* or কিসের লাগি *kisēr lāgi*, why ? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

‘ I wish to go ’ may be expressed—

আমি যাইতে চাই *āmī jārtē chār*.

আমি যাইতাম চাই *āmī jārtām chār*.

আমি যাইবার চাই *āmī jārbār chār*.

In the second case both the verbs are inflected in the other persons, e g. —

তুমি যাইতায় চাও *tumi jārtāy chāō*.

হে যাইত চায় *hē jārtō chāy*.

তাইন যাইতা চাইন *tāin jārtā chāin*.

Some simple sentences.

1 আছিরার মা যরতনে ভাগ্ছে, হুন্লাম। কথা হাঁচা নি।

Āsirār mā ghārtanē b'āgsē hunlām. Kathā hāsā ni ?

heard that ASURĀ's mother has fled from home Is not this true ?

2 আমি কইতাম পাব্তাম না

Āmī ka'itām pārtām nā.

I could not say

3 ছোঁড়াটা কিতা লাগি দৌড়ি আইছে

Sōrā-tā kitā lāgi dauri āisē ?

Why has the boy run here ?

4 তান বাফে মাব্বার লাগি খেদাইছে

Tān bāphē mārbar lāgi khēdāisē.

His father pursued him to beat him.

5 [Lady to cook] কিতা গো ভাত বানাইল্ আইল্ না ?

Kitā gō bhāt bānāil 'ail nā ?

How ? has the rice not been cooked ?

[Servant] না আমি আত কাটি লাইছি

Nā āmī 'āt kātī lāisī

No, I have cut my hand.

[Lady] হারামজাদী তোরে হুরইন দি বাড়িয়া বার করি দিবার কাম।

Hārāmjadī tōrē hurain di bāryā bār kari dibār kām

You good-for-nothing You ought to be beaten with a broom and turned out

[Servant] বোবাই কিতা কব্ন্। আপনাইন্তর নিমক খাইয়া তন বান্ধা আছি। আপনাইন্তে

Bōbār kitā karmū ? āphnāmtar nimak khāiyā tan bāndhā āsī Āphnāmtē

হুরইন দি বাড়িলেও যাইতাম না।

hurain di bārlē-ō jārtām nā

Mistress (Lit. foster-sister). What can I do ? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go

[Mistress] চুব থাক। বক্ বক্ করিছ না। তোর আত খুইয়া কতখিনি তেল লাগাই দে,

Chub thāk, bak bak karis nā. Tōr 'āt d'uyā katakhini tēl lāgāi dē,

তউ আর বিন কব্ ত না।

taū ār bish kar tō nā.

Be quiet; don't chatter. If you wash (*future*) your hand and apply some oil, it will not smart.

[Zamindar]. ଦୁହେଁ ବାଜନା ନାହିଁ କହନ୍ତେ (ବଢ଼ବାଢ଼) ଆପଣେଟି ?

Tuen khājnā dākhil karti (karbūr) āfēp?

Have you come to pay in your rent?

[Rajyat]. না। মোর গেছে টেনা নাচে। খান সাধলে নিম

Nā ; mōr gesē fēkā nār D'ān dānlē dānu. (CCTC=7[7])

No I have no money. I will pay after cutting my dhan.

[Zamindar]. ଟେକା କରକ ବଦଳାନ୍ ନାମ ଆସିବୁ । ଓହ୍ଲ ବଡ଼ଟା ଖୋଳି ଦେବାଟିନ ।

Tēkā karaj karbūr kām āsil. Ton g'ās-tā bēchi phēlāmū.

You should have borrowed the money. I will sell up your house.

[Raiyat]. ଦେହ ଓଡ଼ି ହୁଏ ନାହିଁ । ତଥ୍ୟ କହିବାର ଦାବି ଏକଟା ଲୋକ ପାଠିକା ।

G'á'ō tāū lusu nāi. Tāntānta lantābār lāgu ēl tā lōl. pāthāyā.

There is nothing in my house. Please send a man to enquire.

[Zamindar]. ভোর আগে কিছু আনোই নাই।

Tör lögi hvers annars vin?

Have you brought nothing with you?

NOTE—In this note the inflection which has the accent on the first syllable is transliterated as *roll*. When it has the accent on the second syllable it is transliterated *ról*. Sometimes the sound is represented by the letter *o*, as in *rolling* or *harsh*; he will do.

A FABLE.

এক কেঁচুনাটি দ্বারা এক কাটন পাতার ইনজেকশন করি। কাটন পাতার দইনা, ইয়ার

Ēk kēsulātī ār ēk kātāl-pātāv ivārānā ka'ilā. Kātāl-pātāv ka'ilā, 'iyār,

A clod¹ and a jack-leaf friendship made The jack-leaf sud, 'friend,

ଜେବ୍‌ଲା ସେମ୍‌ ଆନବ, ଆମି ତୋମାର ଓପରେ ରହିବୁ । କେହ୍‌ନାତିରେ + ଦହିନା ଜେବ୍‌ଲା

jēblā mēg ānhō, āmī tōmār uphrē ra'imū.' Kēsulātivē ka'ilā, 'jēblā

when cloud will-come, I your above will-remain' Clod said, 'when

হাওনা আনব আমি তোমার উপরে রয়েছি। অলাপন বাদিয়ে। ও

hāwā ānlō. āmi tōmār uphrē ra'imū ' Alākhān tbākhān Ek

wind will-come, I your above will-remain' Thus they-remain One

দিন মেগে তবানে আনল; কেহনাটী নিলগী, ধুইবা, কাটনগাত

din mēgē tūphānē ānlō . kēsulāti nūlcī d'uivā , kātāl-pātā

day rain storm came, clod (it washed-away) jack-leaf

st-carried-off washing,

নিলগী উড়াইয়া । কিছু গেলগী যুড়াইয়া ।

nilgi urāiyā. Kissā gēlgī³ phurāiyā.

(blew-away causing-to-fly). Story is-gone having-ended (or being-fulfilled).

it-carried-off.

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also

¹ Lit a worm-casting

² = नित्य गिप्ता *niṭṭa gīyā*.

² = ଗୋଟି ଦିଆ ଗଢ଼ି ଗଢ଼ି

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

(Babu Giris Chandra Nag, 1898.)

কোন মানুষৰ দুই পুয়া আছিল। তাহাদেৰ মध्ये ছোটটী বাপৰে কহিল, বাবা, বিবৰেৰ বে অংশ আমাৰ বাটে পড়ে আমাৰে দেও। তাহাতে সে তাহাদেৰ মध्ये বিবয় বাটিয়া দিল। তার পর বেশী দিন না যাইতেই ছোট পুয়া হকল বিষয় জমাইয়া বিদেশ চলিয়া গেল। সেখানে বাইয়া ধুমধাম করিয়া হকল সম্পত্তি খুয়াই নাইল। হকল টেকা খরচ হইলে, ঐখানে বড় আকাল হইল, তাহাতে তার টানা টানি পড়িল। পরে সে সেই দেশর এক গৃহস্তর সাথে বাইয়া মিলিল, আর সে তাহারে হুয়র রাখিতে বন্ধে পাঠাইল। আর সে হুয়র যে তুব খায় তাহা দিয়া পেট ভরিতে খুশি হইত, কিন্তু কেহই তাবে দিত না। পরে তার হুশ হইলে কহিল আমাৰ বাপৰ বাড়ীতে কত মজুর মানুবে বত ইচ্ছা খায় আর কেনায, আর আমি খিদায় মরতেছি। আমি বাবার কাছে যাইমু, আর কহিমু যে, বাবা, আমি ঈশ্বরের বিকন্ধে আর তুমার নিকট দ্বব করছি। আমি পুত্র বলিয়া চিন দিবার যুগ্য নহি, আগারে তুমার একজন মজুরের মত রাখ। পরে সে উঠিয়া তার বাপৰ কাছে আইল, কিন্তু দূরে থাকতেই তার বাপ তারে দেখিয়া মায়া করল, আর দৌড়িয়া তার গলত ধরিয়া চুমা দিল। তখন বেটা বাপৰে কহিল 'বাবা, আমি ঈশ্বরের বিকন্ধে ও তুমার নামনে পাপ করছি, আমি আর পুত্র বলিয়া চিন দিবার যুগ্য নহি। কিন্তু বাপ তাহার চাকর হকলরে কহিল ভাল পুতাক আনিয়া তাবে পিচ্কাও, তার হাতে একটা আঙ্গুটী আর পায়ে জুতা পিচ্কাও, আব আমরা থাইয়া মজা করি। কেননা, আমাৰ পুয়া মরছিল আরবার জিইবাছে। হারাইছিল, আববার পাওয়া গেল। তাহাতে তারা খুব আমোদ আহ্লাদ করতে লাগল ॥

তখন তার বড় পুয়া খেতে ছিল। সে বাড়ীর নিকট আইলে নাচ গাওনার সঙ্গ হনল। সে একজন চাকররে ডাকিয়া জিইবাইল, এ হকল কিয়র? সে তাহারে কহিল, তুমার ভাই বাড়ীত আইছে, তাতে তুমার বাপ বড় খানি দিছন, কেননা তাবে হুস্থ অবস্থায় পাইছন। সে বাগিয়া ভিতরে বাইতে রাজি হইল না। পরে তার বাপ বাহিবে আনিয়া তাকে নাখিতে লাগল। তখন সে জওয়াব দিয়া বাপবে কহিল। এত বছর খবিয়া আমি তুমার সেবা কবছি, তুমার বন্ধু কথা বন্ধু দিনও কিরাই নাই, তথাপি তুমি বন্ধু দিনও আমাৰে একটা ছাগল বাচ্ছাও দেও নাই, বে আমাৰ বন্ধু হকলরে লইয়া আমোদ করি। কিন্তু তুমার এই পুয়া তুমার বিষয় আশয় বেশাদেৰ নিয়া থাইয়া কেলিবাছে, সে আনতেই তখন তুমি তাব জন্ত বড় খানি দিছ। তাহাতে সে তারে কহিল, বাপু তুমি নব্বদাই আমাৰ নঙ্গে আছ, আর আনাব বাহা আছে হকলই ত তুমার। কিন্তু এখন আমোদ করা ও খুশি হওয়া উচিত হইছে, কারণ তুমাব এই ভাই নবিয়া গেছিল, বাঁচি উঠল, . হাবাই গেছিল, পাওয়া গেল ॥

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

The following is a specimen of the Sylheti dialect of Bengali, as spoken in the Sylhet District, Assam. It is a very good specimen of the Eastern Sylhetia.

Kōna mānushār dui puyā āsil, tihādēr madhōr cōta-ti bāprē ka'il, 'lābā, bishayēr jē ang-sha āmār bātē parē, āmārē dō.' Tāhātē, shē tē bōr madhōr bi-hay bāhiyā dila. Tār par bēshī din nā jūtē-i cōta puyā hālāl bishay jamāiyā bidēsh cāhiyā gēl. Shēkhānē jāgyā dhūmdhām kariyā hālāl champattī lhuwāyā kāl. Hakal tēlā klaras hālē, aikhānē bara ākāl hāl, tihātē tār tūnītāni parē. Parē shē shē-i dō-bar ēk gribastār sātē jāiyā milil; ār shē tūhīrē hūyar rākhōr bandhē pāthāil. Ār shē hūyar jē tush khāy tūhā diyā pēt bharitē khushi hāitā, kintu tūhā-i tār dūa-nō. Parē tār hūsh hālē ka'il, 'āmār bāpār bāritē kār majur mīnushē jātā ichchā' khāy ār phēliy, ār āmī khidhā martēsī. Āmī bābār kāsē jūmu, ār ka'imū jē, "bībā, āmī Ish'arēr biruddhē ār tumār nikat dush kārē. Āmī pūtra sin dibār jugg'a nahi. Āmārē tumār ēk-jan mazurēr mata rākha." Parē shē uthiyā tār bāpār lāsē āil. Kintu dūrē thāktē-i tār bāp tārē dēkhiyā māyā karla, ār dāuriyā tār galāt d'ariyā sumā dila. Takhan bētā bāprē ka'il, 'lābā āmī Ish'arēr biruddhē ō tumār shūmōr pāp kārē, āmī ār putra bāhiyā sin dibār jugg'a nāi.' Kintu bāp tūhār sākār hakalrē l'a'ila, 'bhāla pushāk āniyā tārē pindhō, tār bātē ēk-tā āngtī ār pāyē jutā pindhō, ār āmrā khāiyā majō kari. Kōnanā āmār puyā marsil, ārbār jūāsē; hārāsīl, ārbār pāwā gēl.' Tāhātē tārā khub āmōd āhlād kartē lāgla.

Takhan tār bara puyā khētē sila. Shē bārēr nikat ālē nās gāonār shabda hunla. Shē ēk-jan sākārē dākiyā jighāil, 'ē hakal kiyar?' Shē tūhārē kabila, 'tumār bhāi bārit āsē, tātē tumār bāp bara khāni dīsan, kōnanā tārē shustha abasthāy pāisan.' Shē rāgiyā bhārē jūtē rāji hāl nā. Parē tār bāp bārē āshiyā tākē shādhītē lāgla. Takhan shē jawāb diyā bāprē ka'il, 'ēta basar dhariyā āmī tumār shēbā kārē, tumār kunu katbā kunu dīn-ō phirāi nāi, tathāpi tumi kunu dīn-ō āmārē ēk-tā sīgal bāchēhā-ō' dō nāi, jē āmār band'u hakalrē lāiyā āmōd kari. Kintu tumār ēi puyā tumār bishay āshay bēshyādēr niyā khāiyā phēliyāsē, shē āshē-i takhan tumi tār jan'a bara khāni dīsa.' Tāhātē shē tārē ka'il, 'bāpu tumi sharbbadāi āmār shangē āsa, ār āmār jūhā āsē hakala-i ta tumār. Kintu ēkhan āmōd karā ō khushi hawā usit hāisē kārān tumār ēi bhāi mariyā gēsīl, bāsi uthla; bāiāi gēsīl, pāwā gēl.'

The following statement of an accused person is a very good specimen of typical Eastern Sylhetia.

¹ So pronounced.

[No. 51.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

আমি আমার বাড়ীত আছলাম। তেউ এক ছালিয়ায় গিয়া কহিল্ তিল নেয় গিয়া আরজদে কাটিয়া। তেউ আমি গেছি, গিয়া হারি আপত্তি করলাম তিল কাটত না। তার পরে হে কহিছে যে শরত ঠাকুরর হুকুমে আইছি আমি তিল কাটাত। তার পরে আমি কহিলান যে আমার চৌদ্দ বছরি জোত জমিন, কলাইল ফসল, তুই নিতেগি কিনাকান। তেউ কাচি লইয়া বুদিছে আমার বার দিয়া আমারে কাটি লাইত। তার পরে আমি কাচিৎ খরছি থাবা মারিয়া। তার পর পাক দিয়া চাহিলান তউ দেখি তার মামু একজন খাড়া। তেউ হে আইয়া আনারে ও তারে ছুটাইয়া দিল্। পরে দৌড়ি লাটী লইয়া আমার নাথার নাকে মারছে বাড়ি। আমি কহিছি দেখিও ঠাকুর হকল আনারে মারি লাইল। তার পরে আমি বাড়ি খাইয়া পড়িগেছি গিয়া। আনারে বেজান লাঠি দিয়া পিঠির নাকে মারছে। হাতর নাকেও মাবছে। তার পরে হে তিল কাটিয়া বহিয়া নিছে গিয়া। আনারে আমার ভাগিনয় বাড়ীত আনিন্। হে তিল কাটিছে, অব হুকতা কবগুয়ে বইছুন।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM)

Āmi āmār bārīt āslām. Tēu ēk sāliāy giyā ka'il, 'til
I my house-in was. Then a child having-gone said, 'sesamum
nēy-giyā Ārjadē kātiyā.' Tēu āmi gēsi, giyā-hāri āpatti
has-taken-away Ārjadē having-cut.' Then I went, having-gone objection
 karlām, 'til kātta nā.' Tār-parē hē ka'isē jē, 'Sharat Thākūrār
made, 'sesamum cut not.' Thereafter he said that, 'Śarat Thākūr's
 hukumē āisi āmi til kātāt' Tār-parē āmi ka'ilām jē, 'āmār
order-by am-come I sesamum to-cut.' Thereafter I said that, 'my
 saudda basari jōt-jamin, phalāil phashal, tui nitēgi kilākān.'
fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why?
 Tēu kāsī laiṣyā kudisē āmār bāy-diyā āmārē kāti-lāita. Tār-parē āmi
Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I
 kāsīt dharsi thābā māriyā. Tār-par pāk-diyā sā'ilām; taū
the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then
 dēkhi tār māmu ēk-jan khārā. Tēu hē āiyā āmārē ō tārē sutāiyā-dl.
I see his uncle one-person standing. Then he coming me and him separated.
 Parē dauri lāthī laiṣyā āmār māthār māj'ē mārśē bāri Āmi
Afterwards running a-stick taking my of-head on he-struck a-blow I
 ka'isi, 'dēkhiō, thākūr-hakal, āmārē māri-lāl.' Tār-parē āmi bāri
said, 'look gentlemen-all, me he-has-killed.' Thereafter I a-blow
 khāiyā pāri-gēsi-giyā. Āmārē bējān lāthi diyā pūthir māj'ē mārśē
having-eaten fell-down. Me soundly stick by of-back on he-beat
 hātār māj'ē ō mārśē. Tār parē hē til kātiyā
of-the-hand on also he-beat. Of-that after he the-sesamum having-cut
 ba'iyā-nisē-giyā Āmārē āmār bhāgināy bārīt ānil. Hē til kātisē, ār
carried-it-away. Me my nephew home brought. He the-sesamum cut, and
 hurūtā kayguyē baṣun.
boys several carried-it-away.

FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Ārjad was cutting and carrying off my sesamum. On this I went (to the field), and objected to his cutting. Then he replied, 'I am come to cut the sesamum by the order of Śarat Thākūr.' I answered, 'This land has been cultivated by me for fourteen years. The crop was sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,

but I caught the sickle in my hand I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed

There is a tendency to pronounce an initial *p* as *f*. Thus *paramarsa*, counsel, is pronounced *förömörshö*. So strong is this tendency that words which properly commence with *ph* are spelt with a *p* and pronounced as if beginning with *f*. Thus *phēlāi-yāchhi*, I disregarded, is spelt *pālāichhi* and is pronounced *fālāisi*. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in *ār*, in which the *ā* is pronounced like the *aw* in *awl*. Thus, *mānushār*, of a man. The locative ends in *a*. Thus, *dēsa*, in a country.

Amongst verbal forms, note *hayar*, it is, used in asking a question. Note also forms like *kartrā*, he is doing, *āichhāin*, he (honorific) has come, *dichhāin*, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihari. Also note *pārlaanē*, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY—

Report on the History and Statistics of Cachar District, by (?) J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

একজন মানুসৰ দুগুণা পুয়া আছিল। তার মাৰো ছুটটায় বাপবে কৈল বাবা আমাৰ হিসাত সামানব যে বাট পড়ে হি বাট আমাবে দেও। বাপে তার সামান বাটিয়া তাৰাবে দিয়া লাইল, খুড়া দিন করে হুক পুয়ায তার হিসার হাকৈৰ ধন এখান করিয়া দূৰৈ বিদেশ গেছিল গিয়া। হিখান গিয়া ফতুয়ামি করিয়া হাকৈৰ ধন উডাইবা দিল। তার হাকৈৰ ধন খরচ হই গেলে পর হউ দেশ বড জবর আকাল লাগিল, তেউ তার খব্চব টানাটানি আরম্ভ হৈল। তার বাদে সে হউ দেশর এক গিরস্থর লগে গিয়া মিলিল। গিরস্থ তারে শুযর বাখিবাব লাগিয়া বন্দ পাঠাইবা দিল। হিখান শুযরে যে তুব খাইত, হউ তুব দিয়া পেট ভব্তে পাঞ্চেও সে ভাল পাইল অনে, কিন্তু কেউ তারে তুবও দিলনা। যেব্লা তার হুশ হৈল এত্ সে কৈল আমাৰ বাপর দব্মা খাওরা কত চাকরে কত খাইন আর কত পালাইন, আর আমি ভুকে মবি, আমি উঠিয়া বাবার গেছে গিয়া কৈমু বাবা, আমি ঈশ্বরের গেছে আর তুমাৰ সামনে পাপ কব্ছি। আমি আর তুমাৰ পুয়া কৈবা চিন দিবার লায়েক নায। আমারে তুমাৰ দরমা খাওরা চাকব করিয়া রাখ। তেউ উঠিয়া সে তার বাপর গেছে গেল। কিন্তু সে কাই দূব থাক্তেউ তারে দেখিয়া তার বাপর মায়া লাগল। সে লডাইবা গিয়া তাব গলাত্ আঞ্জা কবিয়া ধবিয়া হুঙ্গা দিল। তেউ পুয়ার তাবে কৈল বাবা আমি ঈশ্বরের গেছে আব তুমাৰ সামনে পাপ কব্ছি, আমি আর তুমাৰ পুয়া বলিয়া চিন দিবার লায়েক নায। কিন্তু বাপ তার চাকব সকলরে কৈল, সকলতনে ভাল কাপড আনিবা তারে পিন্দাও, তার হাত এগুবা আঙ্গুইট দেও, আর পাও জুতা পিন্দাই দেও। আব আনরা খাইবা আনোদ করি। কেনেনা আমাৰ এই পুয়া মরি গেছিল জিয়া উঠ্ছে, হারিবা গেছিল, পাওয়া গেছে। আব তারা আনোদ কব্ত লাগল ॥

তার বড পুয়া খেত আছিল। সে যেব্লা বাড়ীর গেছে আইবার লাগল তেউ গীত আর নাচব আওয়াজ শুনল। সে এক চাকব্রে ডাকিয়া জিগাইল কিবর লাগি ইতা হব্। চাকব তারে কৈল তুমাৰ ভাই আই-ছইন, আর তুমাৰ বাপে এক্ খানি দিছইন, কেনেনা তাইন তারে ভালা ভালি কিবিয়া আইছে পাইছইন। ইকথা শুনিয়া সে গুমা হৈল, আর বাড়ীত্ গেলনা, এক থাকিয়া তার বাপ বাবে আইয়া তাবে মিনত্ করবাব লাগল। সে তাব বাপবে কৈল, অত বচ্ছব ধরি আমি তুমাৰ তলে খাটি আব বুনু দিন তুমাৰ কথা পালাইচিনা তেও তুমি আমাবে বুনু দিনও আনাব বাক্ৰব সকলরে লইবা খুসি বাসি কবিবার লাগি এগুবা ছাগলব ছাওও দিছনা, আর তুমাৰ ই পুয়া আইতেউ তার লাগি এক খানি দিলাই, যদিও সে নটী সকল লইয়া তুমাৰ ধন উড়াইছে। সে তার পুয়ারে কৈল তুমি ববাবরউ আনাব লগে আছ। আর আমাৰ যেতা আছে সকলউ তুমাৰ। কিন্তু তুমাৰ এই ভাই মরি গেছিল, জিয়া উঠ্ছে, হারাই গেছিল, পাওয়া গেছে, এর লাগি আনরা খুশি হৈবা আনোদ করা উচিৎ ॥

ॐ sē kaila, 'āmār bāpar darmā-khōrā' kata chākarē kata bhāin, ār
 ॐ hē kō'ilō, 'āmār bāpar darmā-khōrā' kō'ilō pālāin ॐ bhāin, ār
 then he said, 'my father's name is Darmā-khōrā' I saw very much I was
 kata pālāin ār āmi bhukē mari. Āmi utthiā bhāre gēchhē giyā
 kō'ilō pālāin ār āmi bhukē mari. Āmi utthiā bhāre gēchhē giyā
 how much throw-away and I of hunger die I very much eat and
 kaimu, "bhāi āmi Īśwarēr gēchhē, ār tumār āmār pāp karāhi Āmi ār tumār
 kō'omu, "bhāi āmi Īśwarēr gēchhē, ār tumār āmār pāp karāhi Āmi ār tumār
 will say, "father I of God fear, and of the father I very much eat and
 puyā, kairā chin dibār lāyēk nīy. Āmār tumār darmā-khōrā chākar
 puā kō'ā sin dibār lāyēk nīy. Āmār tumār darmā-khōrā chākar
 you saying acquaintance of giving sit a very far distance
 kariyā rākha "Tēn utthiā sē tīr bāpar gēchhē pālā Kintu ē phū dūr
 kō'ē rākha "Tēn utthiā hē tār bāpar gēchhē pālā Kintu ē phū dūr
 making keep 'Then very far is father's name I was I very far
 thāktē-u tārē dēkhuyā, tīr bāpar mīyā lāglā. Sē tārēyā giyā tār
 thāktē-u tārē dēkhuyā, tār bāpar mīyā lāglā. Sē tārēyā giyā tār
 remaining also I am very far I father's name I was I very far
 galāt āñjā kariyā dhariyā humē dū. Tēn puyā tārē kaila, 'tār āmi
 galāt āñjā kō'ē d'ōr lāglā dū. Tēn puyā tārē kaila, 'tār āmi
 on the ground making, eating I am very far Tēn puyā tārē kaila, 'tār āmi
 Īśwarēr gēchhē, ār tumār āmār pāp karāhi, āmār ār tumār puyā, bhāyā
 Īśwarēr gēchhē, ār tumār āmār pāp karāhi, āmār ār tumār puyā, bhāyā
 of God fear, and of the father I very much eat and I very far
 chin dibār lāyēk nīy 'Kintu bāp tār chākar chākarē kaila, 'sakaltārē
 sin dibār lāyēk nīy 'Kintu bāp tār chākar chākarē kaila, 'sakaltārē
 acquaintance of giving sit a very far distance I father's name I was I very far
 bhālā kāpar āñjā tārē pūndī, tīr hāt āñjā āñjāt dū, ār pūndī pūndī
 bhālā kāpar āñjā tārē pūndī, tār hāt āñjā āñjāt dū, ār pūndī pūndī
 good clothes buying here I was I very far I very far
 pūndī-dū. Ār āmārā khūyā āmōd kari; kēnēnā āmār ē puyā mari
 pūndī-dū. Ār āmārā khūyā āmōd kari, kēnēnā āmār ē puyā mari
 put-on And (he)-as eating enjoy to make, I very far I very far
 gēchhē, jiyā utthiā; hāriyā gēchhē, pūyā gēchhē 'Ār tārē āmōd
 gēchhē, jiyā utthiā; hāriyā gēchhē, pūyā gēchhē 'Ār tārē āmōd
 went, living has to do, but went, found has gone 'And they enjoy
 kartā lāglā
 kō'ilō lāglō
 to-make began

Tār bara puyā khēta āchhila. Sē yēblā bāir gēchhē ābār lāglā
 Tār bōiō puā lēlō āsil. Hē zēblā bāir gēchhē ābār lāglō
 His elder son in field was He when of house near to-come began

tēu gīt ār nāchar āoyāj śunla Sē ēk chākar-rē dākiyā jūgāla, 'kiyar lāgi
 tēu gīt ār nāchar āoyāj śunlō. Hē ēk sākōi-rē dāhē zigāilō, 'kiyar lāgi
 then song and of-dancing the-sound he-heard. He a servant calling asked, 'why

itā hayar? Chākar tārē kaila, 'tumār bhāi āchhain, ār tumār bapē ēk
 itā hāēr? Sālōr tārē kō'ilō, 'tumār bhāi āchhain, ār tumār bapē āh
 his is? The servant him-to said, 'thy brother has come, and thy father a

khāni dichhain, kēnēnā tāin tā-rē bhālābhāli phuriyā āichhē pāichhain.
khāni disōin, kēnānā tāin tā-rē bhālābhāli firē āisē pāisōin.
 feast has given because he him safe and-sound again having come he has-found-him'

I kathā śuniyā sē gusā haila, ār bārit gēla-nā. Ēru thākiyā tār bāp bārē
I kōthā huniā hē gusā hoilō, ār bārit gēl-nā. Ēru thākiā tār bāp bārē
 This story hearing he angry became, and in-the house went-not. This for his father out

āiyā tā-rē minat karbār lāglā. Sē tār bāp-rē kaila, 'ata bachchhar dhari
āiā tā-rē minōt kōrbār lāglō. Hē tār bāp-rē kō'ilō, 'ōtō bōssōr dhōri
 coming him-to entreaty to-make began He his father-to said, 'so many years for

āmī tumār talē khāti, ār kunu-din tumār kathā pālāichhi-nā: tēō tumi
āmī tumār tōlē khāti, ār kunu-din tumār kōthā fālāisi-nā. tēō tumi
 I of-thee under am-working, and any-day thy word I-have-disobeyed not nevertheless thou

āmā-rē kunu-din-ō, āmār bāndhav-sakal-rē laiyyā khusi-bāsi karbār lāgi
āmā-rē kunu-din-ō, āmār bāndhōb-hōkōl-rē lōiā khushi-bāshi kōrbār lāgi
 me-to any-day, my friends taking merriment of-doing for

ēguyā chhāgalar chhāō-ō dichha-na. Ār tumār i puyā āitē-u, tār lāgi ēk
ēguā sāgalār sāō-ō disō-na. Ār tumār i puā āitē-u, tār lāgi ak
 a-single goat's kid-even thou-gavest-not And thy this son immediately-on-coming of-him for a

khāni dilāi, yadi-ō sē natī-sakal laiyyā tumār dhan urāichhē. Sē tār puyā-rē
khāni dilāi, zōdi-ō hē nōti-hōkōl lōiā tumār dhōn urāisē. Hē tār puā-rē
 feast thou-gavest, although he harlot taking thy wealth has squandered' He his son to

kaila, 'tumi barābar-u āmār lagē āchha, ār āmār yētā āchhē sakal-u tumār;
kō'ilō, 'tumi bōrābōr-u āmār lōgē āsō, ār āmār zētā āsē hōkōl-u tumār;
 said, 'thou always even of-me near art, and mine what-much is all-even (is) thine,

kintu tumār ēi bhāi marī gēchhila, jiyā uthchhē; harāi gēchhila,
kintu tumār ēi bhāi mōrī gēsīl, ziā uthsē; hārāi gēsīl,
 but thy this brother dying went, living has risen, lost went,

pāoyā gēchhē; ēr lāgi āmarā khusi haiyā āmōd karā uchit.
pāōā gēsē; ēr lāgi āmōrā khushi hoiā āmūd kōrā usit.
 found has-gone, of this for we happy being rejoicing making (is) proper'

[No. 53.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

আমি গাই চুরি কৰি না। আমাৰ যোগে এই আদৰ্শটো নহ'ল। আমি কামৰূপৰ মোকদ্দমাৰ আলোচনা কৰি। তাৰ পৰে নতুন আৰাৰ ঠান্ডাৰ খন এয়া আমাৰ কামৰূপৰ মোকদ্দমাৰ আলোচনা কৰিছে। তাৰ পৰে আমি কপা মিঞা চৌধুৰিৰ বাড়ীত পৰামৰ্শ ল'ব। আমি গেছলান, চাওঁ আৰু আৰু আমাৰে আমি দেখে বাড়ী হইতে কিনিয়া আমাৰে উম্মাৰ বাড়ীৰ মৰ্দ্দিনে পাহাৰৰ মৰ্দ্দে আমাৰে উম্মাৰ, নতুন আৰাৰ, মুম্বাৰ, ঠান্ডাৰ খন চৌধুৰী, মুম্বাৰ, ঠান্ডাৰ খনৰে। মৰ্দ্দিনে আমাৰে মাৰ্দ্দিনে, পিট্ৰি চিন চাওঁৰ বাড়ী মাৰ্দ্দিনে, কিনিয়াইন তাৰ পৰে উম্মাৰ বাড়ীত নিহাইন গি। মাৰ্দ্দিনে উম্মাৰ বাড়ীত থাকে। যোগে উম্মাৰ ভনিৰ যোগে আমাৰ চুৰি আছিল। মাৰ্দ্দিনে আমাৰ অমৰ্দ্দিনে আমাৰ যোগে চুৰি নাহ। মাৰ্দ্দিনে তাৰ বাড়ীত ২। ৩ মান ধৰি থাকে। এলুও আছে। তাৰ ভনিৰ পৰে ১৬ বছৰৰ বয়স। বিয়া হয় নাই। আমাৰে মাৰ্দ্দিনে আমি মোকদ্দমাৰে দিছি। কেও আমাৰে উম্মাৰে মাৰ্দ্দিনে না ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the closure of an aspirate, which represents a sound like that of *h* in the French word *le*. *S* is hard as in *son*, *sh* is pronounced like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal* but not so soft as the *z* in *zeal*.

Pronounce *ā* as the *a* in *fat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, *ū* like *u* in *all* and *eu* as in *ue*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the French word *être* as compared with *être*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āmi gāi churi kari-nā. Āmār lagē ūi ādāoti kartrā. Āmi Kīsarēr
 Āmi gāi suri lōri-nā. Āmār lōgē ūi ādāoti lōtrā. Āmi Kīshōrēr
 I the cow theft did not. Of-us with this enemy is doing. I o'-Kishōr

mōkaddamāy tālābi kari. Tār parē Nachhibālī Thākurdhan ēri āmā-rē kailā,
 mōkōddōmār tālābi lōri. Tār fōrē Nōsibālī Thākurd'ōn ērā āmā-rē kō'ilo,
 in-the-case looking after do. Of that after Nasib'Alī (and) Thākurdhan and-others me-to said,

'tūi mōkaddamār tālābi chhāriyā-dē.' Tār par āmi Rūpā Mīnā Chaudhurī
 'tūi mōkōddōmār tālābi sārī-dē' Tār fōr āmi Rūfā Mīnā Sōdrīr
 'you of the case looking after gave up.' Of that after I Rūfā Mīyān Chaudhūrī

bārit parāmarśa karār lāgi gēchhlām. Rāit ūt-tār āmalē āmi sei bārī hāitē
 bārit fōrāmōrshō lōrār lāgi gēchlām. Rāit ūt-tār āmōlē āmi hēi bārī hōitē
 in house consultation of-m'king for went At-night at-eight o'clock I that house from

phuriyā āstē Umarēr bārīr dakkhīnē rāstār-madh'ē āmā-rē Umar,
 firē āshlē Umōrār bārīr dakkhīnē rāstār-mōdd'ē āmā-rē Umōr,
 returning coming Umar's of house on-south of-the road in-the-middle me Umar,

Nachhibālī, Mubēśwar, Thākurdhan Obaudhurī, Mujēphar, Iyakubē dharchhē
 Nōsibālī, Mubēśhōr, Thākurd'ōn Sōdrīr, Muzēfar, Yālūbē d'ōrsī.
 Nāsib'Alī Mubēśwar Thākurdhan Obaudhūrī, Muzaffar, Yakūb seized.

Dharyiā	āmā-rē	mārchhain;	piṭit	tin	chāir	bārī	mārchhain;				
D'ōrē	āmā-rē	mārsōin,	piṭit	tin	sāir	bārī	mārsōin;				
Having seized	me	they-beat,	on-the-back	three	four	blows	they struck;				
kilāichhain :	tār	par	Umarar	bārīt	nichhain-gi.	Kābulī	Umarar				
kilāisōin :	tār	fōr	Umōrār	bārīt	nisōin-gi.	Kābulī	Umōrār				
(they-also) struck-with-fist	of-that	after	Umar's	house in	they-took-(me)	Kābulī	Umar's				
bārīt	thākē.	Āgē	Umarar	bhanir	lagē	āmār	dusthi	āchhil.	Kābulī		
bārīt	thākē.	Āgē	Umōrār	b'ōmr	lōgē	āmār	dusthi	āsīl.	Kābulī		
house in	lives	Formerly	Umar's	of sister	with	my	intrigue	was	Kābulī		
āsā	abadhi	āmār	lagē	dusthi	nāi.	Kābulī	tār	bārīt	duī	tin	mās
āshā	ōbōdhi	āmār	lōgē	dusthi	nār.	Kābulī	tār	bārīt	duī	tin	māsh
coming	since	my	with	intrigue	is-not.	Kābulī	his	house in	two	three	months
dhari	thākē.	Ēlku-ō	āchhē.	Tār	bhanir	bayas	shōla	batsar	haiba.		
dhōri	thākē.	Ēlku-ō	āsē.	Tār	b'ōmr	bōyōsh	shullō	bōssōr	hoībō.		
for	lives	Now-even-he-is.	His	sister's	age	sixteen	years	will be			
Biyā	hay	nāi.	Āmā-rē	dharlē	āmi	dōhāi	dichhi.	Kēō	āmā-rē	uyāsthā	
Buyā	hor	nāi	Āmā-rē	dhōrl'e	āmi	dūhār	disi.	Kēō	āmā-rē	uyāsthā	
Marriage	is	not	Me	on-seizing	I	'alas'	cried.	Any one	me	help	
karchhain	nā										
korsāin	nā.										
did	not.										

The dialect of Tippera closely agrees with that of Dacca. Two specimens are given,—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted:—

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus *k'hāryā*, having eaten, for *khāryā*, *uttā*, having risen, for *uthyā*; *rāk'a* for *rākha*, keep, *mi'ā* for *miṭhyā*, false. Sometimes even aspirated consonants are dropped altogether, and a *y* substituted. Thus *zayam dāyēn*, for *zakham dēkhēn* see the wounds. In the middle of a word, *ch* like *chh*, is pronounced as *s*. At the commencement of a word the pronunciation of *ch* is described as 'a cross between *s* and *ch*.' In the transliteration, I represent it in the first case by *s*, and in the second case by *ts*.

The elision of *h* is also carried further. Thus, as in Dacca, *s* is pronounced *h*. Thus *āshryā*, having come, becomes, first, *āhyā*, and then *ā'ryā*; *shuna*, hear, becomes first *huna*, and then *'una*.

In the declension of nouns, the accusative-dative sometimes ends in *ra*, as in *pāt-ra*, to the field.

The following are examples of the plural, *tsākrānirā-rē*, to servants; *natinirā-rē*, to harlots; *tsākrarār*, of servants.

Special forms of pronouns, are *āmārē*, me, or to me; *āmār* or *āmrār*, my; *tamār*, thy; *tē* or *tāin* (respectful) he, *tān-rē*, to him (respectful); *tārār*, of them; *tārā-rē*, to them; *hāyār* or *hēr*, of this

In the Auxiliary verbs, *s* (*chh*) is sometimes disaspirated to *s* (*ch*). Thus we find *āsa*, thou art; *āsīl*, he was.

Examples of the Perfect, are *karsī*, or *karsī-ō*, I have done; *karsa*, thou hast done, *karssē* and *karsē*, he has done.

For the Future, we have *zāyyām*, I will go; *balbām*, I will say.

The Conjunctive Participle differs slightly from that of Dacca. Examples are,—*hāiḥā*, having divided; *chāillā*, having gone; *uiḥā*, having risen; *baillā*, having spoken; *marā*, having died; *āinnā*, having brought; *āishā*, having come, and so on.

The Infinitive ends in *tō*, as in *b'artō*, to fill, or in *tām*, as in *ka'itām*, to say.

AUTHORITIES—

A brief account of the pronunciation in *vogara* in Tippera, will be found on p 7 of a *General Report on the Tippera District*, by J. F. Browne, C.S., Calcutta, 1869.

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(TIPPERA DISTRICT)

এক বেডার দুই পুং আছিল। তারাব মাইজে হুকলা তার বাপ্ৰে কইল্ বাবুও! মালামাল্ যেতান্ আমি পায়াম্ হেতান্ আগাবে দেও। তাতে তে তারাব্ মাইজে যততান্ আছিল হগলতান্ বাইটা দিল্। খুৰা দিন বাদে হুকলা হগলতান্ অন্তর করি বোঁৎ দ্বুদেশে চইল্লা গেল। আর তে হেখানে বাউম্যামি কইরা হগলতান্ খোবাইল্। তে হেখানে হগলতান্ আরাইল্ বাদে ঐ মলুকে বারি রাট্ লাগিল্ তাতে তে ছিন্দতেব মাইজে পডিল্। ঐ মলুকের এক জনের আশা লইল্। তে তার পাংর ছয়র চরাইতো দিল্ তার বাদে ছয়রে যে চুগল্ কাইত তে হিতান্ দিয়া পেড্ডা বব্তো চাইল্ কিন্তু কৈ তারে দিল্ না। তার বাদে তার উন্ অইল্ আব কইল্ আমরার বাপেব কত মুনি মানু কতলা খায় কতলা দেলায় আর আমি বুকে মবি। আমি উইটা আমার বাপের কাছে বাব্বাম তান্রে বলবান্ বাবুও! আমি ঈশ্ববের বাচে ও তুমার কাছে পাপ কবচিও, আমি আব তুমার বেডা বইল্লা কইতান্ পাবি নাও। তুমাব বাড়িব মাইজে একজন মুনি কবি আমারে বাক। তার বাদে উইটা তে তার বাপের কাছে গেল। কিন্তু তে দূরে থাক্তে তার বাপ তাবে দেখিল্ আর মাযাতে তে দেউডাইবা গিয়া তাব গলাৎ দরিল্ ও চুনা দিল্। পুতে বাপ্ৰে কইল্ বাবুও! আমি ঈশ্বব ও তুমার কাছে পাপ করচিও আমি তুমাব বেডা বইল্লা কইতান্ পারি না। কিন্তু বাপে তার চাকর চাকরাণীবারে কইল্ বুব্বানু বাপব আইল্লা তাবে পিন্দাইবা দেও, উগ্লা আংডি এক জুর বিনামা আইল্লা দেও আব আমরা কাইবা লইয়া বুব্ব আনুদ আল্লাদ বপি, কিএরে কই আমার এই পুতে মৈবা গেচিল্ বাইচ্চা আইচে, আরাইবা গেচিল্ পাওয়া গেচে। হেয়ার বাদে তারা কুব্ রঙ্গ স্বক করিল্॥

আর তার বড পুতে পাংরে আছিল। তে বাড়িব কাছে আইয়া রঙ্গ তান্না গান বাজনা শুনিল্। তে তখন বাড়িব চাকববাব্ মাইজে এক জনবে জিঙ্গাইল্ ইতান্ কিতান্ ও। তে কইল্ তুমাব বাই বাড়িৎ আইচে আর তুমার বাপ খাউনের বোঁউতান্ কব্চে। কিয়েরে বে তাইল্ তারে বাইচ্চা পাইচে। কিন্তু তে বাগ অইল্ বিংরে বাইতে চাইল্ না, হের বাদে তার বাপ গাটার আগায় আইন্মা কপ্প নতে বুজাইল্। তাতেতে তার বাপ্ৰে কইল্, উন, আইজ বচর দইরা তুমার নেবা কবচি, আর তুমার নাখে উইচ্চা কতা কই নাই, অত বচবের মাইজে আনারে উগ্লা পাডিও দেও নাই বে আমার বন্দ তারারে লইয়া আনুদ করি। আব তুমাব এই পুং নটানীয়ারে তুমার হগল বিদি বেনাৎ কাওইচে আর তে তখন আইল্ তার লাইগ্গা কস্তান্ খাওনের বুগার কর্চ। কিন্তু তার বাপ কইল্ পুংও! তুমি হগল্ দিন আমার কাছে আচ আমার যেতান্ আছে হগলতান্ তুমার। কিন্তু তে নইরা গেচিল্ বাইচ্চা আইচে, আরাইচিল পাওয়া গেচে তাইতে এনা আমুদ আলাদ করি॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

EASTERN DIALECT.

(TIPPERA DISTRICT)

Āk bādār duī put āsil Tārār māizē hurulā tār bāp-rē ka'il,
One person's two sons were Of-them among the-younger his father-to said,
 'bābu-ō, mālāmāl zē-tān āmi pāyām, hētān āmā-rē dāo' Tātē
'father-O, property what-much I will-get, that-much me-to give' Thereon
 tē tārār māizē zat-tān āsil haggaltān bāittā dil. Thurā din
he of-them among what-much was everything having-divided gave A-few days
 bādē huruhulā haggaltān attar kari baut dūr dāshē
after the-younger-one everything collected having-made very distant in-country
 chaillā-gēl, ār tē hēkhānē bāushāmi kairā haggaltān khowāil. Tē
went-away, and he there dissipation having-done everything wasted He
 hēkhānē haggaltān 'ārāil bādē, ai mulukē b'ārī rāt lāgil; tā-tē
there everything losing after, that in-country great famine commenced; thereon
 tē siddatēr māizē paril Ai mulukēr āk zanēr āsrā lāil. Tē tār
he of-want in fell. That of-country one of-person refuge he-took He his
 pāt-ra huyar tsarātō dil Tār bādē huyarē zē tsugal k'āita,
field-to swine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat,
 tē hitān diyā pāddā b'artō tsā'il, kintu kai tā-rē dil-nā
he them by-means-of his-belly to-fill wished, but anyone him-to gave-not
 Tār bādē tār 'ush 'āil, ār ka'il, 'āmrār bāpēr kata
Of-that after his sense became, and he-said, 'my father's how-many
 muni-mānu katlā khāy, katlā phālāy, ār āmi b'ukē mari.
servants how-much eat, how-much throw-away, and I by-hunger die
 Āmi uitt'ā, āmār bāpēr kāsē zāyṣām, tānrē balbān
I having-arisen, my father's in-neighbourhood will-go, him-to I-will-say
 "bābu-ō, āmi ish'arēr kāsē ō tumār kāsē pāp karsi-ō; āmi ār tumār
"father-O, I of-God near and of-thee near sin have-done-also; I again thy
 bādā baillā ka'itām pāri nā-ō Tumār bārīr māizē āk zan muni
son having-called to-say can not-also Thy of-house in one person servant
 kari āmā-rē rāk'a'' Tār bādē uitt'ā tē tār bāpēr kāsē
having-made me keep." Of-that after having-risen he his of-father near
 gēl Kintu tē dūrē thāktē tār bāp tārē dākhil, ār māyātē
went But he in-distance remaining his father him saw, and in-compassion
 tē dēurāyā giyā tār galāt d'aril, ō tsumā dil. Putē
he running going his on-neck seized(him), and kiss gave The-son
 bāp-rē ka'il, 'bābu-ō, āmi ish'ar ō tumār kāsē pāp karsi-ō,
the-father-to said, 'father-O, I God and of-thee near sin have-done-also,

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT)

D'aramabatār, āmār haūri-rē ashshalē māri-nā Mit'ā
Incarnation-of-justice my mother-in-law really I-did-not-beat. A-false
 nālīsh kassē Tān phutē āmāiē māssē. Āmī gāsē mangalbār-din
complaint she-has-made Her son me has-beaten I went on-Tuesday
 sub'-rē pāyṛē tsōyā kārtō buli gāsilām. Mādānē bārit
at-dawn the-hills-to fire-wood to-cut saying (for) I-went In-the-afternoon home
 āiyār dēkhi āmār zananā bārit nāi. Hazzē Alī karī āmār iggā
having-come I-see my wife at-home is-not. Hāḡi 'Alī named my one
 sōta rākkal-pōlā āsil. Hētā-rē zingālām, 'tāi kōndē? Tē ka'il
small shepherd-boy was. Him I-asked, 'she where?' He said (that)
 āmār haūri āiyā ku-shallā ku-parāmarsh di, lai-
my mother-in-law having-come bad-advice having-given, had-taken-
 gāsē-gai D'aramabatār, hētir pind'anē, galāt 'āslī āsil,
her-away Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was,
 nākat bōlāk āsil, phāyayē bēk-khāru āsil, hitān-huddā gāsē-
on-the-nose a-nose-ring was, on-her-ankle an-anklet was, there-with she-has-
 gai Āmī haru-din din-gudāstē-rāitē, makrimēr
gone-away. I the-day-before-yesterday at-the-time-of-evening, of-the-makrim-
 bādē, gāyēr āñsāt lai hētir bāpēr bāri
prayer after, the-village's pañchāyat taking her father's to-the-house
 gālām-āri. 'Āñsāt-rā haggalē māiz uthānat
I-went The-members-of-the-pañchāyat all in-the-middle (of-the) courtyard
 sāpēr b'itrē thuyāisē. Āmī hētārār pūrbēr b'itār ādgarār
of-a-mat on stood. I their of-the-east of-the-house of-the-additional-shed
 bāin-duyārē ōdār-urpē gēsi, bādē āmār bargiri
at-the-back-door steps-in-the was-gone, afterwards my wife's-elder-brother
 kōn kūl-than dōmrāyā āi ladidi bash b'aurēr
what direction-from running having-come a-stick-with at-once leg
 b'itrē āk bāri māissē phir uitt'ā dāpnāy
on one stick-(blow) he-beat again rising on-the-shoulder-blade
 bāri māissē Āmār shēlak hīs-kūl di
a-stick-(blow) he-struck. My wife's-younger-brother back-direction from
 kanī ō tsatkanā māissē D'aramabatār āmār zayam
slap and elbow-blow struck Incarnation-of-justice my wounds

FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Hājī 'Alī whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the *makrīm* prayer I went to her father's house with the *pañchāyats* of the village. The *pañchāyats* stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern *bhūtī*, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandip, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hatiā to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandip is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandip is condensed from the pages of the Statistical Account of Noakhali.

Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandip as "Moors", and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, *circ.*, 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dilāl, Raja of Sandip; who kept a small army in his pay. He was eventually captured by the Nawāb of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandip first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindūs, Musalmāns, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the

firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties ; while on the other hand, the *tālūkdārs* forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequent to 1785. In 1822 the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandīp when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' i.e. fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, *tār-ga-rē*, to them; the use of the verb *dītē*, to give, to form inceptive compounds, as in *karan dila*, they began to do; and the infinitive in *tām*, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, *laīrtam dītām na*, we would not allow to do. There is a tendency to elide the letter *r*, as in the word *mattēsi*, I am dying, and in *b'a'ittē*, to fill. The other forms will be found dealt with under the head of the dialect of Dacca.

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

এক শক্সের দুই বেটা আছিল। তাদের মধ্যে ছোট বেটা বাপেরে কৈল, বায়াজি, মাল্ মাস্তা যা আমার হিস্যায় পরে তা আমাকে দেন। তাতে বাপ তার মাল মাস্তা তাব্গরে ভাগ্ করি দিল। অল্পদিন পবে ছোট বেটা মাল মাস্তা জমা করি দূব্দেশে চলি গেল, হিয়ানে সে বেহুদিগি করি নিজ দৌলত উডাইল। সমস্ত খরচ্ অই যাওনের পর, সে দেশে শক্ত রাট্ হইল, তাতে সে কফ্ট পাওন্ দিল। তখন সে যাই সে দেশেব্ একজনেব্ আশ্রা লৈল। সে তারে শুযব্ চডাইতে গেরামেব্ জমিতে পাঠাই দিল। হিয়ানে সে শুযরেব্ খোরাক্ ভুশী খাই পেট্ ভৈন্তে চাইত, কিন্তু তাও তারে কেও দিতনা। ইহাতে তাব হুশ অই কৈল, আমার বাপের মোসারার নফর চাকরেবা কটী খাইয়াও বাচায়, আর আমি ইয়ানে পেটের ভোকে মন্তেছি। আমি বাপের কাছে যাই কমু, বায়াজি, আমি খোদার কাছে আর আপ্নার সাক্ষ্যাত্ গুণা কব্ছি। আর আমি আপ্নার বেটার কাবিল ন, আপ্নাব এক মোসারার চাকরের মতন করি আমাকে রাখেন। পরে সে উটী তার বাপের কাছে গেল। তার বাপ দূরে থাই তারে দেখি তার লাই রহমত হৈল, দৌডি যাই তার গলা ধরি তারে চুমা দিল। বেটা বাপকে কৈল বায়াজি, আমি খোদার কাছে আর আপ্নার সাক্ষ্যাত্ গুণা কর্ছি, এখন আর আপ্নার বেটার কাবিল ন। তাতে বাপে তাব চাকর বাকরকে কৈল, ভালা কাপড আনি তাবে পিন্দাও, হাতে আংটী দেও, ভৈরে জোতা দেও, চল আমরা খাই আর খুসী করি, কারণ আমার এই পোলা মরি গেছিল্ এখন জিন্দা হৈছে, তারে হারাণ গেছিল্, এখন পাওয়া গেছে। তাতে তারা খুসী করণ দিল ॥

তার বড বেটা গোলাতে আছিল, যখন সে বাড়ীর কাছে আই পৈছল্, নাচনা গানা শুনন্ দিল। তাতে সে একজন চাকরকে জিজ্ঞাইল, এগিনের মতলব কি? সে কৈল, আপ্নার ভাই আইছে, আপ্নার বাপে এক জেফত দিছেন, কারণ তিনি তাকে ছহি সেলামত পাইছেন। তাতে সে রাগ অই ভিতরে গেলনা, তার বাপ বাইরে আই তারে হাইদল। সে জওয়াবে বাপেরে বৈল্ল, দেখেন, অনেক বছর অবদি আমি আপ্নার খেদ্মত করি, আর কোন দিন কোন হুকুম্ ওদল্ করিন, তও আমার দোস্ত আশনার লগে খুসী কর্তে একটি বক্ৰী বাচ্চাও আমাকে দেন্ নাই; যেম্নে আপ্নার এই বেটা আইল, যে কছবিব লগে আপ্নার মাল্ মাস্তা খাই হালাইছে, হেম্নে তাব্ লাই জেফত দিলেন। তাতে সে বৈল্ল, বেটা, তুমি হামেসা আমার সাথে আছ, আমার যা আছে তা তোমার। আমরা খুসী হওয়া উচিত হয়, কারণ তোমার ভাই মরি গেছিল্ আবার জিন্দা হৈছে, হারাণ গেছিল্, পাওয়া গেছে ॥

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALLECT.

(SANDĪP, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*. The letter *ʳ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *ai* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *cote* as compared with *côte*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek	śaksēr	dui	bētā	āchhula	Tādēr	madhyē	chhōta	bētā	bāpērē		
Āk	shōkshēr	dvi	bētā	āsulō.	Tādēr	mōdd'ē	sōlō	bētō	bāpē-rē		
One	man's	two	son-	wife	Of-them	among	the younger	son	the-father-to		
kaila,	'bāyāji,	māl-māttā	yā	āmār	hushyāy	paiē,	tā	āmākē	dēn.'		
ko'ulō,	'bāāzi,	māl-māttā	zā	āmār	hush'āy	pōrē,	tā	āmālē	dēn'		
said,	'father,	the-property	which	my	in share	falls,	that	me-to	live'		
Tāte	bāp	tār	māl-māttā	tārgarē	bhāg	kari	dila.	Alpa	din	parē	
Tātē	bāp	tār	māl-māttā	tārgōrē	b'āg	lōri	dilō	Ōlpō	din	pōrē	
Thereon	the-father	his	property	them-to	division	having-made	late	A-few	days	after	
chhōta	bētā	māl-māttā	jamā	kari	dūrdēśē	chali-gēl	Hiyāne	sē			
sōlō	bētā	māl-māttā	zōmā	lōri	dūrdēshē	chōlt-gēl	Hiānē	shē			
the younger	son	his property	collected	having-made	a-far-land to	depart d	There	he			
bēhudigi	kari	nij	daulat	urāila	Samasta	kharach	ai-yāonēr-pai,				
bēhūdigī	lōri	niz	daulōt	ūrāilō.	Shōmōstō	l'hōrōch	ōi-zāonēr-pōr,				
dissipation	having-done	his	wealth	squandered	All	spent	on-being-become,				
sē-dēśē	śakta	rāt	haila;	tātē	sē	kashṭa	pāon	dila	Takhan	sē	
shē-dēshē	shōktō	rāt	'oīlō;	tātē	shē	lōshṭō	pāon	dilō.	Tōkhōn	shē	
in-that-land	a hard	famine	became,	thereon	he	trouble	'o-let	began	Then	he	
yāi	sē	dēśēr	ēk janēr	āsrā	lail.	Sē	tā-rē	śuvar	charāitē	gērāmēi	
zāi	shē	dēshēr	āk zōnēr	āsrā	lōil.	Shē	tā-rē	shūōr	tsōrāitē	gērāmēr	
going	of-that-land	of-one-person	refuge	took	He	him	swine	to feed	of-the	village	
jamitē	pāthāi-dila	Hiyānē	sē	śuyarēr	khōrāk	bhuśi	khāi	pēt	bhāittē		
zōmitē	pāthāi-dilō	Hiānē	shē	shūōrēr	l'hōrāk	bhushī	khāi	pāt	bhō'ittē		
in-the-land	sent.	There	he	swine's	food	chaff	eating	belly	to-fill		
chā'ita;	kintu	tā-ō	tā-rē	kēō	dita-nā.	Ihāte	tār	huś	'ai	kaila,	
tsā'itō;	kintu	tā-ō	tā-rē	kēō	dītō-nā	Ihātē	tār	'ūsh	'oī	ko'ulō,	
wished,	but	that-even	him-to	any-one	used-to	give-not	Thereon	his	sense	becoming	he-said,
'āmār	bāpēi	mōsārār	naphar	chākarērā	ruti	khāiyā-ō	bāchāy.	āi	āmi		
'āmār	bāpēr	moshārār	nōphōr-tsākōrērā	ruti	khāiā-ō	bāchāy,	ār	āmi			
'my	father's	of-hire	slaves-servants	bread	eating-even	have-spare,	and	I			
iyānē	pētēr	bhōkē	mattēchhi	Āmi	bāpēr	kāchhē	yāi	kamu,	"bāyāji,		
iānē	pātēr	b'ōkē	mōttēsi	Āmi	bāpēr	kāsē	zāi	kōmu,	"bāāzi,		
here	of-belly	by-hunger	am-dying!	I	of-father	near	going	will-say,	"father,		

ami	Khōdār	kāchhē	ār	āpnār	sākḥāt	gunā	karchhi	Ār	ami			
āmi	Khōdār	kāsē	ār	āpnār	shākḥāt	gunā	kōrsi	Ār	āmi			
I	of-God	near	and	thy	in-presence	sin	have-done	Any-more	I			
āpnār	bētār	kabel	na,	āpnār	ek	mōsārār	chākarēr	matan	karī	āmā-kē		
āpnār	bētār	kābīl	nō ;	āpnār	āk	moshārār	tsākōrēr	mōtōn	kōrī	āmā-kē		
thy	son-of	fit	(am)-not,	thy	one	of-hire	of-servant	liko	making	me		
rākhen	" "	Parē	sē	utī	tār	bāpēr	kāchhē	gēl	Tār	bāp	dūrē	thāi
rākhen	" "	Pōrē	shē	utī	tār	bāpēr	kāsē	gēl	Tār	bāp	dūrē	thāi
keep	" "	After	he	rising	his	of-father	near	went	His	father	at-distance	remaining
tā-rē	dēkhi,	tār-lāi	rahamat	haila,	daurī	yāi	tār	galā	dharī	tā-rē		
tā-rē	dēkī,	tār-lāi	rōhōmōt	'oīlō,	daurī	zāi	tār	gōlā	d'ōrī	tā-rē		
him	seeing,	of-him-for	put	became,	running	going	his	neck	seizing	him-to		
chumā	dīla	Bētā	bāp-kē	kaila,	'bāyāji,	āmi	Khōdār	kāchhē	ār	āpnār		
tsumā	dīlō	Bētā	bāp-kē	ko'īlō,	'bāāzi,	āmi	Khōdār	kāsē	ār	āpnār		
his	gave	Son	father-to	said,	'father,	I	of-God	near	and	thy		
sākḥāt	gunā	karchhi,	ēkhan	ār	āpnār	bētār	kābīl	na.'	Tātē	bāpē	tār	
shākḥāt	gunā	kōrsi,	ākhōn	āi	āpnār	bētār	kābīl	nō'	Tātē	bāpē	tār	
in-presence	sin	have done,	now	more	thy	of-son	fit	(am) not'	Then	the-father	his	
chākar-bākar-kē	kaila,	'bhālā	kāpar	āni	tā-rē	pindāo ;	hātē	āngti				
tsākōr-bākōr-kē	ko'īlō,	'b'ālā	kāpōr	āni	tā-rē	pind'āo ;	hātē	āngti				
servants-etcetera-to	said,	'good	clothes	bringing	him-to	put-on,	on-hand	a-ring				
dēō,	bhairē	jōtā	dēō	Chala,	āmarā	khāi	ār	khusī	karī ;	kāran		
dāo,	b'ōirē	zōtā	dāo	Tsōlō,	āmōrā	khāi	ār	khushi	kōrī ;	kārōn		
put,	on-foot	shoe	put	Come,	(let)-us	eating	and	merriment	do,	because		
āmāi	ēi	pōlā	maī	gēchhi,	ēkhan	jindā	haichhē,	tā-rē	bārān	gēchhi,		
āmāi	ēi	pōlā	mōrī	gēsī,	ākhōn	zindā	'ōisē ;	tā-rē	'ārān-gēsī,			
my	this	son	having-died	had-gone,	now	alive	has-become,	him	I-had lost,			
ēkhan	pāoyā-gēchhē.'	Tātē	tārā	khusī	karan	dīla						
ākhōn	pāwā-gēsē'	Tātē	tārā	khūshi	kōrōn	dīlō.						
now	has-been-found'	Thereon	they	merriment	to-make	began						
Tār	bara	bētā	gōlātē	āchhi,	yakhan	sē	bārīr	kāchhē	āi	paichhal,		
Tār	bōrō	bētā	gōlātē	āsī ;	zōkhōn	shē	bārīr	kāsē	āi	poisōl.		
His	big	son	in-field	was,	when	he	of-the-house	near	having-come	arrived,		
nāchnā	gānā	śunan	dīla,	Tātē	sē	ēkjan	chākai-kē	jijñāla,	'ē-ginēr			
nātsnā	gānā	shūnōn	dīlō	Tātē	shē	āikzōn	tsākōr-kē	jiggālō,	'ē-ginēr			
dancing	singing	to-hear	he-hegan	Thereon	he	one-person	servant	asked,	'of-these			
matlab	kī ?	Sē	kaila,	'āpnār	bhāi	āichhē,	āpnāi	bāpē	ek	jēphat	dichhēn,	
mōtlōb	kī ?	Shē	ko'īlō,	'āpnār	b'āi	āisē,	āpnār	bāpē	āk	zēfōt	dāsēn,	
the meaning	what ?	He	said,	'thy	brother	has come,	thy	father	a	feast	has-given,	
kāran	tinī	tā-kē	chhalī	selāmat	pāichhēn'	Tātē	sē	rāg	ai	bhitārē		
kārōn	tinī	tā-kē	sōhī	shēlāmōt	pāisēn.'	Tātē	shē	rāg	'oi	b'itōrē		
because	he	him	safe	sound	has-got'	Thereon	he	angry	becoming	inside		
gēl-nā,	tār	bāp	bārē	āi	tā-rē	hāidla	Sē	jaōyābē	bāpē-rē	bailla,		
gēl nā ;	tār	bāp	bārē	āi	tā-rē	hāidlō.	Shē	jōyābē	bāpē-rē	boillō,		
went not,	his	father	outside	coming	him	remonstrated.	He	in answer	father-to	said,		
'dekhen,	anēk	bachhar	abadī	āmi	āpnār	khedmat	karī,	ār	kōna	din		
'dakhēn,	ōnēk	bōsōr	ōbād'	āmi	āpnār	khēdmōt	kōrī,	ār	kōnō	din		
'Lo,	many	years	from	I	thy	service	do,	and	any	day		
Bengali											2 x 2	

kōna	hukum	ōdal	kari-na;	ta-ō	āmār	dōsta	āśnār	lagē	khusi	kartō
kōnō	hukum	ōdōl	kōri-nō;	ta-o	āmār	dōstō	āśhnār	lōgē	khūshi	kōrtō
any	order	disobeyed	made-I-not,	still	my	friends	relations	people	merry	to-make
ek-ti	bakri	bāchchā-ō	āmā-kē	den	{nāi;	yēmnē	āpnār	ēi	bētā	āil, yē
āk-ṭi	bōkri	bāchchā-ō	āmā-kē	dān	nāi;	zēmnē	āpnār	ēi	bēṭā	āil, zē
a-single	goat	kid-even	to-me	thou-gavest-not,	when	thy	this	son	came,	who
kachhbir-lagē	āpnār	māl-māttā	khāi	hālāichhē,	hēmnē	tār	lāi	jēphat		
kōsbir-lōgē	āpnār	māl-māttā	khāi	hālāisē,	hēmnē	tār	lāi	zēfōt		
of-harlots with	thy	property	eating	wasted,	then	of-him	for	a-feast		
dilen'	Tātē	sē	bailla,	'bētā,	tumi	hāmēsā	āmār	sāthē	āchha:	āmār
dilēn'	Tātē	shē	boillō,	'bēlā,	tumi	hāmēshā	āmār	shāthē	āsō:	āmār
thou-gavest'	Thereon	he	said,	'son,	thou	always	of-me	with	art	mine
yā	āchhē	tā	tōmār.	Āmarā	khusi	haoyā	uchit	hay;	karan	tomār
zā	āsē	tā	tumār.	Āmōrā	khushi	hōwā	utsit	hōy;	kārōn	tumār
what	is	that	thine-(is).	We	merry	becoming	proper	is;	because	thy
bhāi	mari	gēchlul,	ābār	jindā	haichhē;	hārān	gēchlul,	pāoyā-gēchhe.'		
b'āi	mōri	gēsil,	ābūr	zindā	'oisē;	hārān	gēsil,	pāwā-gēsē.'		
brother	having-died	had-gone,	again	alive	has-become,	lost	had gone,	has-been found'		

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

EASTERN DIALECT

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. II

- (১) আলিম তুঁক ওয়াজেতে শুন্লে মোসলমান ।
ছুখি তুঁক ছুথানলে পাইলে কন্যান ॥
- (২) ভিক্ষা তুঁক ভিকারী কান্ধালে পাইলে ধন ।
ভুদের ঢাকা শীঘ্র পাইলে তুঁক নাহাজন ॥
- (৩) মহবত আলী কহে বাঞ্চা উদ্দিশ না পাই ।
শস্তর বাড়ী জানাই তুঁক নোয়া নবিন খাই ॥
- (৪) জালিয়া তুঁক জান বাওনে বদি পায় নাছ ।
জুতার তুঁক কারিগরি পাই ভাল গাছ ॥
- (৫) আনক তুঁক নাশুক পাইলে প্রেমাধিক সখা ।
নারী তুঁক অনংকারে পুরুষ পাইলে বাঁকা ॥
- (৬) পাখী তুঁক পাখা হস্তে উড়ি বনে গাছে ।
মবু তুঁক মেঘ ধরিলে পেখন ধরি নাচে ॥
- (৭) নাইবা তুঁক না বাহনে বদি হয় কুজি ।
উজান পাশে পান খাটিলে তুঁক দাঁড়ি নাখি ॥
- (৮) ধূকা লিখে ঢাকা কুজি করে টঙ্গিগণ ।
পবনা লইবা গোপনেতে তুঁক আমনাগণ ॥
- (৯) হাকিন তুঁক ছুন্নেতে বদি না হয় রন ।
কিশোর ঢাকার উকিল তুঁক নিজা কথার হন ॥
- (১০) নাচিতে নেতকী বদি পুরস্কার পায় ।
লাহ পড়িলে পুনিশানা তুঁক দর্দনাচ ॥
- (১১) আলি তুঁক কুনের নধু কুনে তুঁক নানী ।
পণ্ডিত তুঁক কাল্যশাহে দে তুঁক ডানী ॥
- (১২) ভক্য বিহু শিব তুঁক জালাহা ভক্তি ।
বৈকুণ্ঠে বাইবে বার ত্রিলোকের শক্তি ॥

INDO-ARYAN FAMILY,

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN NO. II.

TRANSLITERATION AND TRANSLATION

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter *ʃ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) *Ālim* tushta oyājētē śunlē Mōsalmān
Ālim tushtō wāzētē shunlē Mōshōlmān
 A-learned-man (is)-pleased at-preaching if-listen(-to-lum) Musalmāns
Dukhi tushta dukhānalē pāilē kalyān.
Dukhi tushtō dukhānōlē pāilē kōillān
 A-sad-man is-pleased in-the-fire-of sadness getting happiness
- (2) *Bhikshāy* tushta bhikārī, kāngālē pāilē dhan.
B'ikkh'āy tushtō b'ikārī, kāngālē pāilē dhōn.
 By-alm's pleased (is) a-beggar, a-poor-man when-he-gets wealth
Sudēr tākā śighīa pāilē tushta māhājan.
Shūd'ēr tākā shig'rō pāilē tushtō māhāzōn.
 Of-interest the money quickly getting pleased is-the-money-lender
- (3) *Mahabbatāli* kahē bāñchhā uddis nā pāi,
Mōhōbbōtālī kōhē bāñsā oddish nā pāi,
 Muhabbat 'Alī says desire object not having-got,
Śasur bārī jāmāi tushta nōyā nabin khāi.
Shōshur bārī zāmāi tushtō nōā nōbin khāi
 Of-his-father-in-law in-the-house a-son-in-law (is)-pleased new novelties eating
- (4) *Jālā* tushta jāl bāonē yadi pāy māchh.
Zālā tushtō zāl bāonē zōdi pāy mās.
 A-fisherman (is)-pleased his-net on-setting if he-gets fish
Sutār tushta kārīgarī pāi bhālā gāchh
Shutār tushtō kārīgōrī pāi bhālā gās.
 A carpenter (is)-pleased (for)-his-craft getting a-good tree
- (5) *Āsak* tushta māsuk pāilē prēmādhik sakhā.
Āshōk tushtō māsuk pāilē prēmādhik shōkhā
 A-lover (is)-pleased his-beloved finding a-darling companion
Nārī tushta alankāiē purush pāilē bākā.
Nārī tushtō ōlōnkārē purush pāilē bākā
 A-woman (is)-pleased at-ornaments (and) a-man getting gallant

- (6) Pākhi tushta pākḥā hastē urī basē gāchhē.
Pākhi tushtō pākḥā hōshṭē ūri bōishā gāsē.
 A-bird, (is)-pleased its-wings to-use having-flown sitting on-a-tree
 Mayur tushta mēgh dharlē pēkam dharī nāchē
Mōnur tushtō mēgh d'ōrlē pēkōm d'ōri nāchē.
 A-peacock (is)-pleased clouds when-they-gather tail-feathers erecting dances
- (7) Nāiyā tushta nā bāhanē yadī hay ruṇi
Nānā tushtō nā bāhōnē zōdi hōy rūzi.
 A-boat-man (is)-pleased his-boat at-plying if there-is profit
 Ujān gāngē pāl khātālē tushta dāri mājhi.
Uzān gāngē pāl khātālē tushtō dāri māzhi.
 Against-stream in-the-river sail to-set (is)-pleased a-rower steersman
- (8) Dhukā diyē ṭākā ruṇi kaiē tanni-gan
Dhukā diē tākā rūzi lōrē tōnni-gōn.
 Fraud by-giving money earning does the-village-attorney
 Payasā laiṇā gōpanētē tushta āmlā-gan.
Pōyshā lōiā gōpōnētē tushtō āmlā-gōn.
 Pice taking secretly (are)-pleased the-office-clerks
- (9) Hākim tushta hukumētē yadī nā hay rad.
Hākim tushtō hukumētē zōdi nā hōy rōd.
 A-(Judge) is-pleased at-his order if not it-is reversed
 Phisēr tākāy ukīl tushta michhā-kathār had.
Fishēr tākāy ukīl tushtō misā-kōthār hōd.
 Of-fees at-the-money pleaders (are)-pleased of-false stories the-utmost limit
- (10) Nāchitē nētakī yadī purashkār pāy.
Nātsitē nētōkī zōdi purōshkār pāy
 Dancing the-dancer if a-reward she-gets
 Lāchh parlē pulśālā tushta saibbadāy.
Lās pōrlē pulśhālā tushtō shōrbōdāy
 When a-corpse turns-up the-police (are)-happy in-every-way
- (11) Alī tushta phulēr madhu, phulē tushta māli.
Ōli tushtō fulēr mōd'u, fulē tushtō māli.
 The-bees (are)-pleased of-flowers the-honey, at-the-flowers (is) pleased the-gardener
 Pandit tushta kābyasāstīē, dēb tushta dālī.
Pōndit tushtō kābyashāstrē, dēb tushtō dālī.
 A-Pandit (is)-pleased with poems-and-holy-books, Gods (are)-pleased with-offerings
- (12) Brahmā Bishṇu Śib tushta jib'-ātmā bhakti,
B'ōhmā Bishṭū Shīb tushtō jībō-ātmā b'ōkti,
 Brahmā, Vishnu, Śiva (are)-pleased-with heart-and-soul devotion,
 Baikunthē yāibē yār tridēbēr śakti.
Boikunthē zāibē zār tridēbēr shōkti
 To-heaven he-will-go whose (is) of-these-three-gods the-power

FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmāns listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muhabbat ' Ali says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a *beau*.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed, and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Viṣṇu, and Śiva are won over by hearty devotion, and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. III.

- ১। কিয় হাইচনির বাপ্ আইলানা ক্য। কাইল বৈটহে।
- ২। # # # # আমিন্ কদিন্ ফিব্ব চহে চহে ॥
- ৩। গোলায় গোলায় মাপুঙ্ গই যাই চিন্ দিতাম্ ন জামিনে।
- ৪। বেল্লিশ সনের চিডাদি আর কিত্ত হারে আমিনে ॥
- ৫। মাইব্ত গেলে বাড়ীতে দাইয়া যাইয়ুম্ তহাতে।
- ৬। আরতে কই দিব হেতে বাড়ীত্ নাই কইলকান্তা থাহে ॥
- ৭। ছইন্চনি বাই ছাবেরা চান্ মিয়ায় যে কই হাডাইছে।
- ৮। লাল্ বলদ লাগাই দিউম্ যেতের বাড়ীত্ আমিন আছে ॥
- ৯। যুম্মার নমাজ পইব্তে ছইন্লাম মজিদে ছল্লা।
- ১০। জরিপ্ কইর্তাম্ দিতাম্ ন বাই যায় যাবে কেলা ॥
- ১১। জমাব্ পব্ চান্দা দব্ আফে আনা তোলাব্ পব্।
- ১২। চাটীগ্রামের ছইন্লাম খবর গোলজানের বাপ্ বোডে গেছে ॥

[No. 58.]

INDO-ARYAN FAMILY:

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

[Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) *Kiya hāichanir bāp, ālā-nā kyā kail baitahē?*
Kiō hāi'tsōnir bāp, ālā-nā l'ā kail bōitōhē?
 Why Hāichanir's father, did-you-not-come yesterday to the-meeting?
- (2) * * * * * *āmin kadin phirba chahē chahē?*
 * * * * * *āmin kōdin firbō tsōhē tsōhē?*
 * * * * * 's surveyors for-how many day will-go-about from-field to-field?
- (3) *Gōlāy-gōlāy māpuk-gai-yāi, chin ditām-nā jāminē.*
Gōlāy gōlāy māpuk-gōi-zāi, tsin ditām-nō zāminē.
 In each field lot-them go and-measure, identification we-will-not-give on the-land.
- (4) *Bellish sanēr chudā di, ār kittā hārē āminē?*
Ballish shōnēr tsidā di, ār kittō hārē āminē?
 (18)42 year-of papers with, also what will do the surveyors?
- (5) *Māirta gēlē hārītē, d'āivā yāiyum talhātē,*
Māirtō gēlē bārītē, d'āiā zāiium tōhātē,
 To-beat if they-go in the-house, running we-will-go far-away.
- (6) *Āratē kai-diba hētē bārīt nāi, kailkātā thāhē.*
Ārōlē kō'i-dibō hētē bārīt nāi, kōilkātā thāhē.
 Our-wives we will instruct (to say) here in-house he is not, in-Calcutta he is.
- (7) *Hunchani, bāi chhābērā, Chānmiāy yē kai-hādāichhē.*
Hunchōni, b'āi sābērā, Tsānmiāy zē kō'i-hādāisē.
 Have-you-heard, brothers sirs, Chānd-miyā what message has sent?
- (8) *Lāl-balad lāgāi dium yētēr bārīt āmin āchhē.*
Lāl-bōlōd lāgāi dium zētēr bārīt āmin āsē
 Red bulls having applied we-will-put whose house in the-surveyors are
- (9) *Yummār namāj partē humlām majidē chhallā.*
Zummār nōmāz pōrtē humlām mōjidē sōllā.
 Of-Friday worship reciting I-heard in the-mosque advice.
- (10) *Jarip kaitām ditām-na, b'āi, yāy-yābē kallā.*
Zōrip kōirtām ditām-nō b'āi, zāy-zābē kōllā.
 Measuring to-do we will-not-allow brother, may-go away (our)-heads,

- (11) Jamār-par chāndā dar āshṭē ānā tōlār-par;
Zōmār-pōr tsāndā dōr āshṭē ānā tōlār-pōr;
 On-the rent a-cess at-the-rate of eight annas per-rupee,
 (12) Chātigrāmēr humlām khabar Gōljānēr bāp Boddē gēchhē.
Tsātigrāmēr humlām khōbōr Gōljānēr bāp Bōddē gēsē
 From-Chittagong I-heard news (that) Ghulzān's father to-the-Board has-gone

FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haichani's father, that you did not attend yesterday's meeting?
 (2) How long will the Surveyors sent by * * * * travel from field to field?
 (3) Let them measure the lands field by field, but we won't identify them.
 (4) What can the Surveyors do with the measurement-papers of 1842?
 (5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta
 (7) Have you heard, O brothers, what information Chānd Miṣā has sent?
 (8) We will set red bulls on (i.e., set fire to) the houses of the persons with whom the Surveyors lodge.
 (9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
 (11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.
 (12) Information has been received from Chittagong, that Ghul Jān's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Madhumati or Haringhata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, I O S, Collector of Backergunge.

A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, *bal-yāchhē* is pronounced *bolsē*, etc

2. The aspiration is frequently omitted from soft consonants, *bh* being pronounced as *b*, *dh* as *d*, and *gh* as *g*. Thus—

dhār is pronounced as *dār*.

bhāi „ *bāi*.

ghar „ *gar*.

3. The letter *ā* is sometimes pronounced like *è* and sometimes as *ē*. Thus *èk*, one, but *kē*, he. In the phonetic transcriptions I write the sound which Mr. Beatson Bell represents by *è* as *e*. It is nearly but not quite the *e* in *met*.

4. Initial *s* is often pronounced as *h*. e.g., *śēshē* is pronounced as *hēshē*.

5. The letter *k* in the middle of a word is generally pronounced as *h*. e.g., *āhāl*, a famine, is pronounced *āhāl*. The *k* in the verb *karitē*, to do, can also be throughout pronounced as *h*.

6. Initial *h* is sometimes dropped as is done in London. Thus, *hākīm* is pronounced 'āhīm. So medial *h* in words like *ka'ilām*, or *ka'ilām* for *lahilām*.
7. The letter *ch* is pronounced as *ts*. Thus *chākar* is pronounced *tsākar*.
8. The letter *chh* is always pronounced as the *s* in 'sea.'
9. The letter *j* is often pronounced as *z*. Thus *jal* becomes *zal*.

B.—GRAMMATICAL PECULIARITIES—

NOUNS—

1. The plural in the oblique cases is often represented by *gō*.
2. The accusative is generally in *er* and not *li*.

PRONOUNS—

1. The plural in *gō* is used here also. Thus, *mōr*, my; *mōr-gō*, our.
2. The genitive of the third personal pronoun is *ēr*, and not *tāhār*. *Sēr* is pronounced *hō*, as noted above. The genitive of the honorific third personal pronoun is not *tāhār* but *tāhān*.

VERBS—

1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in *ba*, but in *mu*. Thus *jāmu*, or *zāmu*, I shall go, *larmu*, or *harmu*, I shall do.

2. The infinitive in *tām* is used in parts of the District near Tippera and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

- (1) The Parable of the Prodigal Son;
- (2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal,
- (3) A popular Hindū hymn from the Pirōjpur Sub-division; and
- (4) A satirical poem from a Barisal newspaper, called the *Barisal Hitaishī*, of the 26th November 1897, entitled *Chhālānanda*. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final *a* at the end of a word is pronounced like the *ō* in 'hot,' and not like the *o* in 'port' as is customary in Standard Bengali. Thus *lahila*, he said, is pronounced *hō'ilō*, not *hō'ilo*, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter *r* is pronounced as *r*. Thus *bara*, great, is pronounced *bō'rō*, not *bō'rō*. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. *Uḍiyā* for *uthiyā*, having arisen; *rāhō* and *rēhō* for *rākha*, keep thou; *hēlāi* for *phēlāi*, I throw away; and *bōz'dē* for *bujhītē*, to understand. Note also the verb substantive *thāha* (i.e., *thāka*), thou art.

AUTHORITY—

The Government Report on the History and Statistics of the Backergunge District, by H. J. Reynolds, B.C.S., Calcutta, 1867, contains a vocabulary of words peculiar to the Backergunge District.

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

এক জন মান্বেৰ দুগুণা পোলা আছিল। তারগো মদ্যে ছোটুগুণা হের বাপরে কইল বাবা বিপ্তের যে ভাগ মুই পামু তা মোরে দেও। হেতে হে হেবগো মদ্যে বিস্ত ভাগ হরিয়া দিল। দিন হতো বাদে ছোটুগুণা পোলা বেবাক একন্তর হরিয়া দূর দেশে মেলা হরিল। হেখানে হে লুচ্চামি হরিয়া তার বিস্ত বেসাদ উডাইয়া দিল। হে হকল খোয়াইলে পরে হে দেশে ভারী আহাল হৈল, হেতে হে মুস্কিলে পরিয়া এক জন গিরন্তের ইল্লা লইল। হে বেটা হেরে হের কোলায় হয়ার রাখতে পাঠাইল। হের পর হয়ারে যে ভুবি খাইত হেয়া খাইয়া পেট বরতে পারিলেও হে বরত কিন্তু হেয়াও কেহ দিল না। হেসে হের আক্কেল গর লইলে হে কইল মোর বাপের কত মাইনাহরা চাহর কত বাত খায় আব ফেলায় আর মুই না খাইয়া মরি। মুই উডিয়া মোর বাপের হানে যাইয়া কমু বাজান মুই বেস্তের বরখিলাফ ও তোমার কাছে শুনা হরছি আর মুই তোমার পোলা কওয়ার এখন লাইক না। মোরে তোমার মায়নাহরা চাহরের মতন রাহো। হেতে হে উডিয়া হের বাপের হুমকে গেল। কিন্তু হে বেশী তফাত থাকতে থাকতে হের বাপ হেরে দেখতে পাইয়া মায়া হরিয়া লডাইয়া গিয়া হের গলায় দরিয়া চুমা দিতে লাগিল। পোলা হেরে কইল বাবা মুই বেস্তের বরখিলাফ ও তোমার হুমকে শুনা হরিয়া আর তোমার পোলা কইতে যুগ্য না। কিন্তু বাপে হের চাহরগো কইল বেবাহের সরস কাপড বাহির হরিয়া এরে হিন্দাও এর আতে আংডি হিন্দাও এর পায় জোতা হিন্দাও। পরে মোরা খাইয়া আমোদ করি। কারণ মোর পোয়া মরিয়া গেছিল আবার বাচিয়া উঠছে, আরাইয়া গেছিলো পাওন গেছে। পরে হে আমোদ আলাদ হরতে লাগিল ॥

হে কালে হের বড পোয়া কোলায় আছিল। হে বাড়ীর কাছে যাইয়া বাজনা নাচনা ছনিত পাইয়া একজন চাহর ডাকিয়া জিগাইল যে এয়া কি? হে কৈল তোমার বাই আইছে আর তোমার বাপ মন্ত খানা জোগার হরছে, কারণ ছোট পোলা ভাল ভালাইতে পাইছে। এতে হে গোসা হরিয়া বাড়ীর মদ্যে বাইতে চাইল না। হেসে হের বাপ বাহির আসিয়া হেরে সমঝাইতে লাগল। হে জগাব দিয়া হের বাপরে কইল দেখ এত বৎসর তোমার খেজমত হরছি। তোমার কোন কথা কোন দিন হেলাই নাই তমু মোরে একটা পাডা খাশী কোন দিন তুগি দেও নাই যে মুই দোস্তেগো লইয়া একটু আমোদ আলাদ হরি। কিন্তু তোমাব যে পোলা পেশাগরগো লইয়া তোমার বিস্ত বেসাদ উডাইয়া দিবাছে হেই পোলা আইছে পরে তুমি হের লগ্যা মন্ত খানা জোগার হরছ হেতে হের বাপে হেরে কৈল বাপু তুমি বরাবরি মোর লগে থাং আর মোর যা আছে হগল তোমার আমোদ আলাদ করা উচিত কারণ তোমার বাই মরিয়া গেছিল, আবার বাচিয়া উঠছে; আবাইয়া গেছিল পাওন গেছে ॥

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKINGUNGE DISTRICT)

[In the phonetic transcription ' represents the absence of an aspirate, which yet a pronunciation like that of h in the French word *hôte*. Z is some what softer than the z of *zeal*, but not as soft as those in *pressure*. The ' above the line is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce ā as the a in *hat*; e nearly as the e in *metre*; ō as the o in *hot*; y as the y in *yet*. The letter o (with no diacritical mark) represents the sound of the first o in *press*, and is the o in the French word *premier*, and with care. It should be carefully distinguished from the o of *pot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek-jan-mānshēr	duggā	pōlī	āchhāl	Tārgō-madyē	chhōtuggā	hēr-bīprē				
Ek zōn-mānshēr	duggā	pōlī	āsīl.	Tārgō-mōvōdō	chōtuggā	her-bāprē				
Of one person	two	each	where	At a distance	the younger	to be satisfied				
ka'ila,	'Bībā,	bittēr	jē	bhīg	mui	pānu	tā	mōrē	dōō	Hele
kā'ilō,	'Bābā,	bittēr	zē	bīg	mui	pānu	tā	mōrē	dōō.	Helē
said,	'Father,	of a pretty	what	portion	I	eat	that	some	care	At a distance
hō	hērgō	mādyō	bittā	bhīg-hariyā	dila	Din	hatō	bīc		
hō	hērgō	mōvōdō	bittō	bīg-hōrī	dilō.	Din	hōtō	bīc		
he	them	to wear	the property	dividing	part	Days	a few	after		
chhōtuggā	pōlā	bēbik	ēkattar	hariyā	dūr-dēē	mēlā-hariyā.				Hel hānē hē
chōtuggā	pōlā	bēbik	chōttōr	hōrī	dūr-deshē	mēlā-hōrī.				Hel hānē hē
the younger	one	all	together	making	for distant country	at a distance				There he
luchchāmī	hariyā	tār	bittā-bēsād	urūyā-dila.		He	hakkāl	khōvānē		
luchchāmī	hōrī	tār	bittō-beshād	urūyā-dilō.		He	hakkāl	khōvānē		
debauchery	doing	his	property	expended away		He	all	having seen		
parē	hē-dēē	bhārī	āhāl	hailā,	hētō	hē	mushkilē	pariyā	ēk	
pārē	hē-deshē	bārī	āhāl	'ailō,	hetō	lē	mushkilē	pārī	ek	
afterwards	in that country	great	famine	took place,	thereby	he	in distress	falling	a	
jan	girasthēr	illā	lāla	Ilō	bētā	herē	hēr-kōlāy	huār	rākhē	
zōn	girasthēr	illā	lōlō.	Ilē	bētā	herē	her-kōlāy	huār	rākhē	
person	householders	protection	took	That	man	him	in his field	swore	to feed	
pāthāila.	Ilēr-par	huārē	yē	bhushi	khāila	hēyā	khāyā	pēt	b'artē	
pāthāilō.	Ilēr-pōr	huārē	zē	b'ushi	khāitō	hēyā	khāyā	pēt	b'artē	
sent	This after	the swine	what	huck	would eat	that	eating	belly	to fill	
pārīlē-ō	hō	b'arta,	kintu	hēyā-ō	kēha	dila-nā				Ilēsē
pārīlē-ō	hē	bōrtō;	kintu	hēyā-ō	kēhō	dilō-nā.				Ilēsē
even if he could	he	would have filled,	but	even that	any-body	gave no				In the end
hēr	ākkēl	g'ar-lālē	hē	ka'ila,	'mōr	bāpēr	kata	mānāharā	chāhar	
her	ākkēl	g'ar-lālē	hē	kā'ilō,	'mōr	bāpēr	hōtō	mānāhōrā	tsāhōr	
his	sense	having come home	he	said,	'my	father	how many	paid	servants	
kata	b'āt	khāy	ār	phēlāy,	ār	mui	nā	khāiyā	mari	Mui udiyā
hōtō	bāt	khāy	ār	phēlāy,	ār	mui	nā	khāiyā	mōrī	Mui udiyā
how much	rice	eat	and	throw away,	and	I	not	eating	die	I arising

mōr-bāpēr hānē yāiyā kāmū, “bājān, muī bēstēr bar-khilāph ō tōmār
mōr-bāpēr hānē zāiyā kōmu, “bājān, muī bēstēr bōr-khilāf ō tōmār
to my-father's presence having-gone will-say, “father, I of heaven against and thine
kāchhē gunā harchhi, ār muī tōmār pōlā kaōyār ēkhan lāik nū,
kāse gunā hōrsi, ār muī tōmār pōlā kōwār ekhōn lāik nū;
before sin have-committed, and I thy son of-calling now fit not,
mōrē tōmār mānāharā chāharēr matan rāhō ” Hētē hē udiyā hēr
mōrē tōmār mānāhōrā tsāhō ēr mōtōn rāhō.” Hētē hē udiā her
me thy paid servant like keep” Thereupon he arising his
bāpēr humkē gēla. Kintu hē bēsi taphāt thāktē-thāktē hēr hāp hērē
bāpēr humkē gēlō. Kintu hē bēshī tōfāt thāktē-thāktē her hāp hērē
father's presence-in came But he at-great distance remaining his father him
dekhtē-pāiyā māyā hariyā larāiyā giyā, hēr galāy d'ariyā chumā ditē
dekhtē-pāiyā māyā hōriā lōrāiyā giā, her gōlāy dōriā tsumā ditē
seeing compassion making running going, his neck embracing first to-give
lāgila Pōlā hērē ka'ila, ‘bābā, muī bēstēr bar-khilāph ō tōmār humkē
lāgilō. Pōlā herē kōlō, ‘bābā, muī bēstēr bōr-khilāf ō tōmār humkē
began. The-son to-him said, ‘father, I of-heaven against and of-thee in-front
gunā hariyā, ār tōmār pōlā ka'itē yugya nā.’ Kintu bāpē hēr-chāhargō
gunā hōriā, ār tōmār pōlā kōlō zuiggō nā.’ Kintu bāpē her-tsāhōrgō
sin having-committed, any more thy son to-call fit not’ But father to-his-servant
ka'ilō, ‘bēbāhēr saras kāpār bāhir-hariyā ērē-hindāō; ēr 'ātē āngdī
kōlō, ‘bebāhēr hōrōsh kāpōr bāhir-hōriā erē-hindāō; er 'ātē āngdī
said, ‘of-all be’ clothes taking-out put-on-the-pony, his on-hair z-ring
hindāō; ēr pāy jōtā hindāō. Parē mōrā khāiyā āmōd ksri. Kāran
hindāō; er pāy zōtā hindāō. Pōrē mōriā khāiā āmōd hōri. Kārōn
put-on, his on-foot shoe put-on After-wards (let)-us eat-ig repairing do For
mōr pōyā mariyā gēchhil, ābār bāchiyā uthchhe; 'ārāiyā gōchhilō,
mōr pōā mōriā gēil, ābār bāchiā uthchē; 'ārōiā gēilō,
my son having-gone let-go, again having-gone-let have-into; having-gone-let let-go,
pāon gēchhē.' Parē hē āmōd āllād hartē lāgila.
pāuōn gēchē. Pōrē hē āmōd āllād hōrtē lāgilō.
have-gone-finish Then he repairing jacket-on to-mere began

Hē-kālē	hēr	baṣa	pōyā	kōlay	āchhil	Hē	bārīr-kāchhē	jāiyā	hājnā
<u>Hē-kālē</u>	<u>her</u>	<u>bōṣō</u>	<u>pōā</u>	<u>lōlay</u>	<u>āzil</u>	<u>Hē</u>	<u>bārīr-kāṣē</u>	<u>zūyā</u>	<u>lāznā</u>
Atchānās	in	elā	in	hātā-sāl	raz	Hē	karāchā-bāṣa	yōṣ	in
nāchnā	hunītē	pāiyā,	ēl-jan	chāhar	ḍā'iyā,	jigālla	yē,	'ōyā	hi?
<u>nāṭanā</u>	<u>hunīṛē</u>	<u>pāiyā,</u>	<u>el-zōm</u>	<u>ṭākhōr</u>	<u>ḍāḥyā,</u>	<u>zīgōllō</u>	<u>zē,</u>	<u>'ōyā</u>	<u>hi?</u>
ḍāṭanā	hūnīṛē	ṭāyā,	el	ṭākhōr	ḍāḥyā,	zīgōllō	zē,	'ōyā	hi?

He	ka'ilo,	'tōmār	b'ai	āiohke,	ār	tōmār	bāp	ma'ta	khārā	jōgār	harchtā,
He	lōlō,	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
He	mā,	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
kārōn	āioh	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
kārōn	āioh	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
kārōn	āioh	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
ma'di'gē	āioh	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,
mō'idde	āioh	'tōmār	b'ai	āioh	ār	tōmār	bāp	mō'g	khārā	jōgār	khārā,

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

জিলবুনিয়াতে তোমেরদি অযদর মেয়ার নাতি ।
 মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১ ॥
 জোপখালীতে বসত করে জেউল্লা ব্যাপারী ।
 তার গবের ছোড মাইয়া লালমতি হুন্দরী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২ ॥
 মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে ।
 তার আউলা কেশীর তাগা কোমরে জোর মাদলীমাতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৩ ॥
 কানে আছে কানচাপা নাকে আছে সোনা ।
 লালমতির গলে আছে সোনার চিকলী দানা ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৪ ॥
 লালমতিব পায়ে মল কলই জন্ জন্ করে ।
 তা দেখে তোমেরদি বাড়ীর চার দার গোরে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৫ ॥
 লালমতি গঞ্জরা একই জোরা বাড়ী ।
 তা দেখিয়া তোমেরদি চৈকে পইল আরি ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৬ ॥
 এক রোজ তোমেরদি রাস্তা পতে যায় ।
 সেই কালে লালমতি আত ইসারায় কয় ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৭ ॥
 লালমতি কয় তোমেরদি মোর কতা লইও ।
 বিকাল বেলা তোমেরদি মোগ বার্তে আইও ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৮ ॥
 এতেক ছনিয়া তোমের মনের আনন্দিতে ।
 বিকাল বেলা গেলেন তোমের লালমতির বাড়ীতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৯ ॥
 লালমতি কয় তোমেরদি মোর কতা লও ।
 মোর কোলে কাচা পোলা মাজিয়া বউরে নেও ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১০ ॥

লালমতি কয় তোমেরদি মোর কতা রাহ ।
 মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১১ ॥
 লালমতি কয় তোমেরদি বোজ্জ্বে পারলানি ।
 মাজিয়া বউরে নিয়া দেহ রাখতে পারনি ॥
 তোমেরদি এ মুল্লুহে মোরে বেহোনা ॥ ১২ ॥
 লালমতি কয় তোমেরদি কই তোমার কাছে ।
 মাজিয়া বউরে লেও আগে মুই যানু পাছে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৩ ॥
 তোমের বলে লালমতি তোমায় বইলা দি ।
 যাও যদি তুমি লও এবে দিয়া করমু কি ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৪ ॥
 লালমতি কয় তোমেরদি খানিক বহ বসি ।
 খানিক বিলং কর নাবি পরিয়া আসি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৫ ॥
 এতক বলিয়া লাল নারি পরিয়া নয় ।
 তোমেরদির সঙ্গে গরের বাহির আয় ॥
 তোমেরদি এ মুল্লুহে মোবে বেহোনা ॥ ১৬ ॥
 লালমতি কয় কাকচি মাতা নাইরকনের তেল দিয়া ।
 সব চুল আউলাইলা তোমের লোডন দিলা খইয়া ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৭ ॥
 লালমতিবে বাইর করিয়া ঠেকল বিষম দায় ।
 লালমতিরে লইয়া তোমের জিনবুনিয়াতে বাব ॥
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৮ ॥
 লালমতিরে বাইব কবিয়া উপায় কিবা করে ।
 প্রভম বোজ্জ গুজিয়া রাহে খিদিবেব মায়ের গরে ॥
 তোমেরদি এ মুল্লুহে মোরে বেহোনা ॥ ১৯ ॥
 সেহান গনে নায়ে বরিয়া গান্ধে দিল পারি ।
 কাডালিয়া নিবা গুজিয়া রাহে নরবউল্লাব বাড়ী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২০ ॥
 এই মতে দিন কত গেলে গোজারিয়া ।
 রহিমুর্শী কোজদাবি কবে পডুয়াহানী বাইবা ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২১ ॥
 লালমতিরে লইয়া তোমের গরের বাইব হইয়া ।
 এক বছর শান্তি খাডে লালমতির লইগগা ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২২ ॥

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce *ā* as the *a* in *hat*, *e* nearly as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Jilbuniā-tē	Tōmēraddi	Aydar	Mēār	nāti,
Zilbuniā-tē	Tōmerōddi	Oīdōr	Mēār	nāti,
At-Jilbuniā	Tōmēraddi (18)	Ḥaidar	Mīā's	grandson,
Mōkāmiā-tē	Lālmāti	ai-rangēr	yubati.	
Mōhāmīā-tē	Lālmōti	oi-rōngēr	zulōti.	
At-Mokāmīā	Lālmāti	of-same-colour	young-woman.	
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not (1)	
Jōp-khālī-tē	basat	karē	Jēullā	byāpārī,
Zōp-khālī-tē	bōshōt	hōrē	Zēullā	bāpārī,
At-Jopkhālī	dwelling	makes	Ziaullā	merchant,
Tār-garēr	chhōda	māiyā	Lālmāti	sundarī
Tār-gōrēr	sōdō	māiā	Lālmōti	hundōrī.
Of-his-house (wife)	youngest	daughter	Lālmāti	beautiful.
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not (2)	
Mōkāmiā-tē	dēchhē	biyā	Kusākhār	pōyēr dē,
Mōhāmīā-tē	desē	biā	Kushākhār	pōēr dē,
At-Mokāmīā	has-given-marriage	Kusā-Khān's	son	with,
Tār	āulākēsīr,	tāgā	kōmarē jōr	mādālī māt'ē.
Tār	āulā-kēsīr,	tāgā	kōmōrē zōr	mādōlī mātē.
Her-of	long-hair,	girdle	at-the waist, double	amulet on-head.
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-the country	me	keep-not (3)	
Kānē	āchhē	kānchāpā,	nākē āchhē	sōnā,
Kānē	āsē	kāntsāpā,	nāhē āsē	hōnā,
In-ear	is	ear ring,	on-nose	is gold,
Lālmātīr	galē	āchhē	sōnār	chiklī-dānā.
Lālmōtīr	gōlē	āsē	hōnār	tsiklī-dānā.
Lālmāti's	on-neck	is	of gold	necklace.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.

Tömēradḍi in this country no keep not (4)

Lālmātīr pāyē mal-kalā jan-jan karē,

Lālmōṭīr pāē mōl-lōlōi zōn-zōn hōrē,

Lālmātī's on feet nakht beads jing lo make,

Tā dekhē Tömēradḍi bāyīr chār dār g'ōrē.

Tū dekhē Tōmerōḍḍi bārīr tēār dār gōrē.

This seeing Tömēradḍi of-homestead four sides goes round.

Tömēradḍi ē-mulluhē mōrē rēhōnā

Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.

Tömēradḍi in this country no keep-not (5)

Lālmātī Gañjarā ēlkaī jōrā bārī,

Lālmōṭī Gōnzōrā ēlkaī zōrā bārī,

Lālmātī Gañjarā see pair low ready,

Tā dekhuyā Tömēradḍi chāikō pāila āri.

Tū dekhū Tōmerōḍḍi tēaikē pōilō āri.

This seeing Tömēradḍi's on eyes fell at once.

Tömēradḍi ē-mulluhē mōrē rēhōnā

Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.

Tömēradḍi in this country no keep not (6)

Ek rōj Tömēradḍi rāstā-pat'ē gāy,

Ek rōz Tōmerōḍḍi rāstā-pōṭi zāy,

One day Tömēradḍi on road path goes,

Sēi-kālō Lālmātī 'āt-īśārāy kay.

Iti-kālē Lālmōṭī āt-īshārāy kōy.

At that time Lālmātī by-hunt of-lands says

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.

Tömēradḍi in this country no keep not (7)

Lālmātī kay, 'Tömēradḍi, mōr kal'ā jāiō,

Lālmōṭī kōy, 'Tōmerōḍḍi mōr lōtā lōiō,

Lālmātī says, 'Tömēradḍi my words take,

'Bikāl-bēlā, Tömēradḍi, mōga bārītē āiō.'

'Bikāl-bēlā, Tōmerōḍḍi, mōgō bārītē āiō.'

'At-afternoon time, Tömēradḍi, my to homestead come.'

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.

Tömēradḍi in this country no keep not. (8)

Ētēk-huniyā Tömēr manēr ānanditē,

Ētēk-hanā Tōmer mōnēr ānōnditē,

Hearing this Tömēr of-mind with-delight,

Bikāl-bēlā gēlōn Tömēr Lālmātīr bārītē.

Bikāl-bēlā gelān Tōmer Lālmōṭīr bārītē.

At-afternoon time went Tömēr to-Lālmātī's homestead,

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this country me keep-not (9)

Lālmāti kay, 'Tōmēraddi, mōr kat'ā laō,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā lōō,

Lālmāti says, 'Tōmēraddi, my words take,

'Mōr-kōlē kāohā pōlā, mājiya-baurē nēō.'

'*Mōr-kōlē kātṣā pōlā, māziā-baurē neō.*'

'On-my-lap a little son, wife-of-middle brother take.'

Tōmēraddi ē-mulluhē mōrē rēhōnā

Tōmerōddi ē-mulluhē mōrē rehō-nā

Tōmēraddi in-this-country me keep-not (10)

Lālmāti kay, 'Tōmēraddi, mōr kat'ā rāha,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā rehō,

Lālmāti says, 'Tōmēraddi, my words keep,

'Mājiyā-baurē niyā āgē ōjan-kariyā dēha.'

'*Māziā-baurē niā āge ōzōn-hōrā dehō*'

'Wife-of-middle-brother taking first weigh-her-and see'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā

Tōmēraddi in-this-country me keep not (11)

Lālmāti kay, 'Tōmēraddi, bōj'dē pārlā-ni,

Lālmōti kōy, 'Tōmerōddi, bōzdē pārlā-ni,

Lālmāti says, 'Tōmēraddi, to understand have-you-not-been-able

'Mājiyā-baurē niyā dēha rākhtē pāra-ni.'

'*Māziā-baurē niā dehō rākhtē pārō-ni.*'

'Wife-of-middle-brother taking see to-keep if-you-are-able.'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā

Tōmēraddi in-this country me keep-not (12)

Lālmāti kay, 'Tōmēraddi, ka'i tōmār-kāchhē,

Lālmōti kōy, 'Tōmerōddi, kōi tōmār-hāsē,

Lālmāti says, 'Tōmēraddi, I-speak to you,

'Mājiyā-baurē nēō āgē, mui yāmu pāchhē'

'*Māziā-baurē neō āgē, mu zāmu pāsē*'

'Wife-of-middle-brother take first, I will go after'

Tōmēraddi ē-mulluhē mōrē rehōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this country me keep-not (13)

Tōmēr balē, 'Lālmāti, tōmāy bailā-di,

Tōmer bōlē, 'Lālmōti, tōmāy bōilā-di,

Tōmēr says, 'Lālmāti, to-you I say,

'Yāō yadi tumi laō, ērē diyā karmu kī ?'

'*Zāo zōdi tumi lōō, erē diā hōrmu kī ?*'

'Go if you take, her with shall-I-do what?'

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in this-country me keep not (14)

Lālmati kay, 'Tömēradḍi, khānik raha basi,

Lālmōti kōy, 'Tōmerōddi, khānik rōhō bōshi,

Lālmati says, 'Tömēradḍi, for-a-while remain sitting,

'Khānik bilang kara : sārī pariṣā sī.'

'Khānik bilōng hōrō · hārī pōriā āshi'

'A-little delay make veil putting-on I-come.'

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not (15)

Ētēk baliyā Lāl sārī pariṣā lay,

Ātēk bōhā Lāl hārī pōriā lōy,

So-much having-said Lālmati veil putting-on takes,

Tömēradḍi-sangē-sangē g'arēr-bāhīr āy.

Tōmerōddi-hōnggē-hōnggē gōrēr-bā'ir āy.

With-Tömēradḍi out-of-house she-comes.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not (16)

Lālmati kay, 'kākchi māt'ā nāirkalēr tēl diyā.

Lālmōti kōy, 'kāktsi mātā nāirhōlēr tēl diā.

Lālmati speaks, 'I-combed my-head of-coconut oil giving,

'Sab chul āulāilā, Tömēr, lōdan dilā-khaṣyā'

'Hōb tsul āulāilā, Tōmer, lōdan dilā-khōṣyā.'

'All hair thou-hast-dishevelled, Tömēr, knots thou-hast-unloosed'

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (17)

Lālmati-rē bā'ir kariyā thēkla bisham dey,

Lālmōti-rē bā'ir hōriā theklō bishōm dāy,

Lālmati out-side taking stuck (on-)serious difficulty,

Lālmati-rē laiṣyā Tömēr Jilbuniyā-tē yāy.

Lālmōti-rē lōiyā Tōmer Zilbuniā-tē zāy.

Lālmati taking Tömēr to-Jilbuniā went

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (18)

Lālmati-rē bā'ir kariyā upāy kibā karē ?

Lālmōti-rē bā'ir hōriā upāy kibā hōrē ?

Lālmati out-side taking means what in-the-world should-he adopt ?

Prat'am rōj guṣiyā rāhē Khidīrēr māyēr g'arē.

Prōtōm rōz guziā rāhē Khidīrēr māēr gōrē

First day having-oncealed keeps of-Khidīr's mother's at-the house

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā

Tömēraddi in this-country me keep-not. (19)

Sēhān-ganē nāyē b'ariyā gāngē dila-pārī,

Hehān-gōnē nāē bōriā gānggē dilō-pārī,

There from in-boat loading in-the-river he-crossed,

Kādāliyā niyā gujiyā rāhē Sarabullār bārī.

Kādālīā mā guziā rehē Hōrōbullār bārī

Kādālīā-to having-taken having concealed keeps of-Sarabullāh at-the-homestead

Tömēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā

Tömēraddi in-this-country me keep-not (20)

Ēi-matē dīn-kata gēlē-gōjāriyā

Ēi-mōtē dīn-hōtō gēlē-gōzārīā,

In-this-manner some days having gone past,

Rahim Khā faujdārī karē Paduābhālī yāiyā

Rahīm Khān fauzdārī hōrē Pōduāhālī zāiā.

Rahīm Khān criminal case institutes to-Patnākhālī going

Tömēraddi ē-mulluhē mōrē rēhōnā

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep not (21)

Lālmātī-rē laiṃyā Tōmēr g'arēr-bā'ir-haiṃyā,

Lālmōti-rē lōiā Tōmer gōrēr-bāir-'ōiā,

Lālmātī taking Tōmēr being out-of-the-house,

Ēk bachhar sāsti khādē Lālmātīr laiggā.

Āk bōsōr hāsti khādē Lālmōtir lōiggā.

One year imprisonment suffered of-Lālmātī for-the-sake.

Tömēraddi ē-mulluhē mōrē rēhōnā

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēraddi in-this-country me keep-not (22)

FREE TRANSLATION OF THE FOREGOING.

1. In Jilbuniā lived Tömēradī, the grandson of Haidar Mīyā; and in Mōkāmiā dwelt Lālmātī, a damsel of fair complexion.

(*Refrain*,—O Tömēradī, keep me not in this land.)*

2. In Jōpkhālī liveth Ziāullā the merchant, and in his house was the fair Lālmātī the youngest daughter.

3. He gave her in marriage to (Rahīm Khān,) the son of Kusā Khān of Mōkāmiā. Long is her hair; she weareth a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tinkling anklets; and when Tömēradī seeth these he taketh to wandering round her homestead.

6. Lālmātī Gañjarā hath two homesteads, and when he seeth this Tömēradī's eyes are attracted to her.

7. One day Tömēradī goeth along the road, and Lālmātī signalleth to him with her hand, saying,——

8. Lālmātī saith, 'Tömēradī, take heed to my words. Come this afternoon, O Tömēradī, to my homestead.'

9. When he heard this, the soul of Tömēradī was filled with delight. That afternoon did he go to Lālmātī's homestead.

10. Saith Lālmātī, 'Tömēradī, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband's middle brother'

11. Saith Lālmātī, 'Tömēradī, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I)'

12. Saith Lālmātī, 'Tömēradī, canst thou not understand? See if thou art able to take and keep my sister-in-law.'

13. Saith Lālmātī, 'Tömēradī, I speak to thee. Take first my sister-in-law, and I will follow afterwards'

14. Saith Tömēradī, 'Lālmātī, I speak to thee. If thou comest afterwards, what shall I do with her?'

15. Saith Lālmātī, 'Tömēradī, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.'

16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Tömēradī.

17. Saith Lālmātī, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.'

18. When he carried off Lālmātī, Tömēradī was struok in great perplexity. At first he took her to Jilbuniā.

19. Perplexed was he as to what he should do, now that he had carried off Lālmātī. The first day he concealed her in the house of Khudir's mother.

20. Thence he took her in a boat across the river, and hid her in Kādālīā, in the house of Sarabullā.

* This refrain is repeated in the original after each verse.

21. In this way some days were passed, and then Rahim Khān, (her husband,) brought a criminal case in the court at Patuakhali.

22 So, for carrying off Lālmātī, and for her sake, Tōmēraddī suffered a year's imprisonment.

(*Refrain*,—O Tōmēraddī, keep me not in this land.)

[No. 61.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(HINDŪS OF PIRŌJPUR, BACKERGUNGE DISTRICT)

এস হে গহুর চাঁদ মোগ আসরে ॥
 মোরা দীনের অধীন কান্ধাল হৈয়ে
 ডাকি পেরভু তোমারে ॥
 পিল্লাদকে তরাইলে হেলে
 ডাকি পেরভু তোমারে ॥
 মোরা বয় পাইয়া তোমারে ডাকি
 এস মোগ আসরে ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte* *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure* The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible

Pronounce *ā* as the *a* in *hat*, *e* nearly as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil* The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre* It should be carefully distinguished from the *ō* of *hot*

Other consonants and vowels are pronounced as in the authorized Government system]

Ēsa	hē	Gahur	Chāḥd	mōrga	āsarē
Ēshō	hē	Gōhur	Chāḥd	mōrgō	āshōrē
Come,	O'	Gahur	Chand	of-us	to assembly
Mōrā	dīnēr	adhīn	kāngāl	haiyē.	
Mōrā	dīnēr	ōdhīn	kānggāl	'oiē	
We	of poor	below	miserable	having become	
Dākī,	Pērbhu,	tōmāīē			
Dāhī,	Perbhu,	tōmārē.			
We call,	O-Lord,	on thee			
Pillād-kē	tarāilē	hēlē.			
Pillad-kē	tarāilē	helē.			
Prahlāda	thon-savedst	easily			
Dākī,	Pērbhu,	tōmārē			
Dāhī,	Perbhu,	tōmārē			
We call,	O Lord,	on thee			

Mōrā b'ay pāiyā tōmārē dākī.
Mōrā bōy pāiā tōmārē dāhī.
 We fear having got thee invoke
 Ēsa mōrga āsarē
Ēshō mōrgō āshō ē.
 Come of-us to assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Galur Chāḍ, to our assembly
 We are poor and lower than the low.
 O Lord, we call on Thee.
 Easily didst Thou save Prahāda.*
 O Lord, we call on Thee.
 We call upon Thee, for we are full of fear.
 Come Thou to our assembly.

* It was to save Prahāda that Vishnu assumed the Nṛ-siṃha, or man-lion, form.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKBUNGGE DISTRICT.)

[In the phonetic transcript *h* is not the *h* of the Bengali *h*, which represents a *h* as in *h*ill, but the *h* of the Bengali *h* as in *h*ill, which is very faintly pronounced, and is, it is hardly a *h* at all.]

[*h* as in *h*ill is not the *h* of the Bengali *h*, which represents a *h* as in *h*ill, but the *h* of the Bengali *h* as in *h*ill, which is very faintly pronounced, and is, it is hardly a *h* at all.]

[Other examples and variations of the Bengali *h* are given in the Bengali text.]

(Barisāl Hitaishī, 1897.)

CHHAKKAVANDA

(Kalu o Dhalur hā-l-l-māhī bāp-bāthar)

(Kalu and Dhalu of ploughs-on-their-ploughs conversation.)

Kalu—Ō mēyā-b'āi, harāu kīrān āchhar n yīmōn tōmōn

Ō myā-bāi, harāu kīrān āchhar n yīmōn tōmōn

O Mother Sir, I have what I have in my hand

Somōn dēhē gahōrāmēndār, mōrā ār jōj nōyār,

Shomōn dēhē gahōrāmēndār, mōrā ār jōj nōyār,

Somōn dēhē gahōrāmēndār, mōrā ār jōj nōyār,

Sōmōr mōhōrdamī, bāhār harāu jōhōrjōhōr

Shōmōr mōhōrdamī, bāhār harāu jōhōrjōhōr

Sōmōr mōhōrdamī, bāhār harāu jōhōrjōhōr

Barō hayātān lāgē pēhē, āyār hī lōnō pōth āchhē

Borō hayātān lāgē pēhē, āyār hī lōnō pōth āchhē

Barō hayātān lāgē pēhē, āyār hī lōnō pōth āchhē

Bābnāy bābnāy, mēyā-b'āi, hāngē rātē gum nāi.

Bābnāy bābnāy, mēyā-bāi, hāngē rātē gum nāi

Bābnāy bābnāy, mēyā-bāi, hāngē rātē gum nāi

Dhalu—Mēyā-b'āi bābnā kī tāt 'Āhmgiri dēhēn Ālīy.

Mēyā-bāi, bābnā kī tāt 'Āhmgiri dēhēn Ālīy

O Mother Sir, anxiety what in this? Ahmgiri dēhēn Ālīy

Lhōn katō ulul mōktār, hīt kachlāibē tōmār-dhār.

Lhōn hōtō ulul mōl tār, 'āt lōtālāibē tōmār-d'ār.

Now how many Pleas'ers (and) Mokhtars' hands will fold before you

Hajur hajur hariyā katō, ghēngri gāibē nānā matō

'Ōzur 'ōzur hōriyā kōtō, ghēngri gāibē nārā motō.

'You -honour' 'your honour' saying how-often praises will sing in various ways

Lhōn tumi jājēr dhārē, babā mēyā māchhār-parē.

Lhōn tumi zōzēr dāre bōbā mēyā matār-pōrē.

Now you (on) Judge's side will sit, Sir, on a-char

Bālō hōngbād, mēyā-b'āi, chōn mōrā midāi chāi.

Bālō hōngbād, mēyā-bāi, chōn mōrā midāi tsāi.

Good new's brother Sir, now we sweetmen's want

Kālu.—B'alōr kapālē paruk chhāi. Amōn-b'ālōlē kām nāl.
 Bālōr kōpālē pōruk sāl. Ōmōn-b'ālōlē kām nāl.
 On-good (fortune's) forehead let-fall see. Of-such-kind-of-fortune was found.
 Hālēr jōbā gēlē-ba'ia, jān bāchhiāmu kīhā khōyō.
 'Ālēr zōbā gēlē-ba'ia, zān bāchhiāmu kīhā khōyō.
 Of-poor one was-poor-as-was He. Of-poor was what happened.
 Chāshā mānush mōrā b'āi mahōrdāmā bujī kī chhāi.
 Tāshā mānush mōrā b'āi mahōrdāmā bujī kī chhāi.
 Chāshā mānush mōrā b'āi mahōrdāmā bujī kī chhāi.
 Garīb mānush anupāy, khāyō jān bōdhiāna dāy.
 Garīb mānush anupāy, khāyō jān bōdhiāna dāy.
 For men virtuous-as-was was (anupāy) because (bōdhiāna) day.
 Hēyār upār āpāh dāy, bōdhiāna pāyāy bōyō.
 Hēyār upār āpāh dāy, bōdhiāna pāyāy bōyō.
 In above manner different-kind, (for) because of-poor expenditure
 Jānāy hī āpā hāyā? Bōdhiāna kām bōdhiāna bōyō.
 Jānāy hī āpā hāyā? Bōdhiāna kām bōdhiāna bōyō.
 This is what was-said? virtuous-kind was virtuous expenditure

FREE TRANSLATION OF THE FOREGOING.

The conversation of Kālu and Dhalu with their ploughs on their shoulders.

Kālu.—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

Dhalu.—O brother sir, what is your anxiety in this? God has given you a judgeship. Now how many pleaders and mukhtars will fold their hands before you, saying 'your honour, your honour!' how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

Kālu.—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the 'chars' within the jurisdictions of the Bhēdarganj and Gōsainhāt outposts of the Palang Thana, in the extreme south-east of the Faridpur District, and bordering on Backergunge, is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānshēr dugā pōlā āchhil.	ēr mad'yē yē chhikā āchhil, hē
<i>Kērō mānshēr dugā pōlā āsil.</i>	<i>ēr maiddē zē sōlā āsil, hē</i>
A-certain man's two sons were	Of-them among I-who you-ger- was be
hēr bāērē ka'ila, 'bā-ji, bittār yē b'āg āmār b'āgē pānu, āmārē dē.'	
<i>hēr bāērē kōlō, 'bā-zi, bittār zē bāg āmār bāgē pānu, āmārē dē.'</i>	
his father-to said, 'father, of-the-property what share my in share I-shall get, me-to give.'	
ēr kat'ā huinnā hē tā-gar mad'yē b'āg kārā dila.	
<i>ēr kōtā huinnā hē tā-gōr maiddē bāg kōrā dilō</i>	
This word having-heard he of-them among divides on having made gave	

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like *huinnā*, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.

The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters *chh*, which is pronounced as *s*, and *j* which is pronounced as *z*. Thus we have *āchhē*, he is, pronounced, *āsē*, and *jan*, a person, is pronounced *zōn*. There is also the usual tendency to pronounce *e* like the *ā* in *hat*. Thus *gela*, he went, is pronounced *gālō*.

But *ch* is not pronounced *ts* or *s*. They say *chākar*, a servant, not *tsākar*, *h* is not dropped. They say *haīla*, he became, not *'aīla*, and *dhariyā*, having seized, not *d'ariyā*, *s* is not pronounced as *h*. They say *sāp* (*shāp*), a snake, not *hāp*.

We still find the dative termination, *rē* instead of *kē*, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali.

The Collector also states, 'the pronunciation of *j* as *z* is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every *j* sound by *z*, as in the case of other Eastern Bengali specimens.

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

অ্যাক্ জোন মান্শিব চুই ছণাল ছিলো। তাব্ নঘে ছোট্ জোন্ তাব বাপ্প্রে কলো, বাপ্, আমার ভাগে যে জিনিষ পড়ে, তা আমাবে দ্যাও। তাব পর তিনি তাঁব বিবব তারগো চুই জনরে ভাগ কসে দেলেন। শেষে ঐ ছোটো ছণাল তাব সব লযে দূব দেসে বাণ্য বিছু দিন নদ্ধে বেওজন খবচা কবে সব উডোযে দিলো। সে সব খবচ কবার পব সেই জায়গায় বড মানান্তব হলো, আব তাব বক্টো হতে লাগলো। তখন সে ঐ দেশের অ্যাক জোন লোকের কাছে জেযে পডলো। সে তাবে নাটে স্তওব চবাতে দিলো। স্তওবে যে খোশা খাতো, সে তা খাতে ইচ্ছা কবাতো, তা তারে কেউ দিলো না। যখন সে বুদ্ধতি পাবলো, সে কলো যে আমার বাপেব কতো মাইনেব চাকর অনেক খোবাক্ পায আব পবকে দিতি পাবে, আর আমি ক্ষিদায় মাঝা বাই। আমি উঠে আমাব বাপেব কাছে বাবো, আব তানারে কবো, বাপ্। আমি ঈশ্বরের কাছে আব তোমার কাছে পাপ কবিছি। আমি আব তোমার ছেলের যুগুগি নয়। আনারে তোমার এক জোন মান্দরের মোতো বাখো। পবে সে উঠলো আর তাব বাপেব কাছে এলো। সে অনেক তবাৎ থাক্তি, তাব বাপ তাবে দেখতি পালো। আর দয়া হয়ে দড়ুযে বাবে তার ঘাডের পর পড়ে চুমো দিলো। আব ছেলে তারে কলো, বাপ। আমি ঈশ্বরের বিবন্ধে ও তোমাব নজরে পাপ করিছি। আর আমি তোমার ছেলে নামেব যুগুগি নয়। কিন্তু বাপ তাব চাকরদের কলো, ভালো পোসাক্ আনো, আর ওকে পবাও। হাতে আংটি ও পায়ে জুতা পবাও। আব আমরা খেযে দেযে আমোদ কবি। কেননা আমাব এই ছেলে মবে বাযে ফের বাঁচেছে। সে হাবাযে বায আব পাণ্ডা গ্যাছে। আব তারা আমোদ কব্তি লাগলো ॥

তখন তার বড ছেলে ফ্যাতে ছিলো। আর ব্যামোন্ বাড়িব কাছে এলো, গান নাচ স্তুন্তি প্যালো। তখন অ্যাক জোন চাকরবে ডেকে বাত্তা নিলো এ সকলের মানে কি। তখন সে তাবে বল্লো, তোমাব ভাই আইছে। তাইতি তোমাব বাপ এ্যাক ভোজ দিযেছেন। কেনোনা তিনি তারে ভালো ভাবে পাইছেন। তাতে সে রাগ কব্লো আর বাড়ির নন্ধি যাতি চেলো না। তাইতি তাব বাপ বাইরি এলো, আর বুজোতি লাগলো। সে জব দিযে তার বাপ্প্রে কলো, দেখো, এতো বছব আমি তোমার সেবা কব্ছি, কখনো তোমার কথা অমান্ত করি নাই। তবু তুমি কখনো আমাবে এ্যাকটা ছাগলের ছাও দেও নাই যে আমি বন্ধুদের নিয়ে আমোদ কবি কিন্তু যখন তোমার সেই ছেলে এলো, যে বেষ্টাদের সঙ্গে তোমার সম্পত্তি খেযে ফেলিছে, তুমি তাব জন্তে এক ভোজ দিলে। পরে তিনি তারে কলেন, তুমি ববাবব আমার কাছে আছ, আব আমাব যথাসব্বহ তোমারি। আমাদের আমোদ আক্লাদ করা উচিত, কেননা তোমাব এই ভাই নবেছিলো পরে আবার বাঁচিছে। সে হাবাযে বায, ফের পাণ্ডা গেছে ॥

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀĠĒRHĀT, KHULNA DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and * (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōn mānshir dui sawāl silō. Tār maddhē sōtō zōn tār
One person man's two sons were Them among the-younger person his
 bāp-rē kolō, 'bāp, āmār bhāgē zē zinish parē tā āmā-rē dāō.' Tār
father-to said, 'father, my in-share which things may-fall that me-to give' Of-that
 par tni tār bishay tārḡō dui zōn-rē bhāg karē dēlēn. Shēshē 'ai sōtō
after he his property them two persons-to division doing gave Finally that younger
 sawāl tār shab layē dur dāshē zāwāy kisu din maddhē bē-ōzan
son his all taking distant in-country going some day within without-measure
 kharchā karē shab urōyē dilō. Shē shab kharach karār par shēi zāyḡāy
expenses doing all squandering gave He all expense of-doing after that at-place
 bara mānāntar halō Ār tār kashtō hatē lāglō Takhan shē ai dāshēr
great famine became And of-him distress to-be began. At-that-time he that of-country
 āk zōn lōkēr kāsē zēyē parlō Shē tā-rē mātē shuōr charātē dilō. Shuōrē zē
one person man's near going fell He him in-field swine to-graze gave Swine which
 khōshā khātō shē tā khātē ichchhā kartō tā tā-rē kēu dilō nā.
husk used-to-eat he that to-eat wish used-to-make but him-to anyone did-give not
 Zakhan shē buzhti pārlō shē kalō zē, 'āmār bāpēr katō mānēr
When he to-understand became-able he said that, 'my father's how-many paid
 chākar anēk khorāk pāy, ār par-kē diti pāre, ār āmī kh'idāy mārā zāi.
servants much food get, and others-to to-give are-able, and I by-hunger dying go
 Āmī uthē āmār bāpēr kāsē zābō ār tānā-rē kabō, "bāp, āmī Īsh'arēr kāsē
I rising my father's near will-go and him-to will-say, "O-father, I of-God near
 ār tōmār kāsē pāp karisi āmī ār tōmār sēlēr zuggi nay. Āmā-rē tōmār
and thy near sin have-done I any-more thy of-son fit not-am. Me thy
 āk-zōn māndēiēr mōtō rākhō'' Parē shē uthlō ār tār bāpēr kāsē ēlō. Shē anēk
one person of-servant like keep.'' Then he got-up and his father's near came. He great
 tafāt thākti tār bāp tā-rē dēkhti pālō, ār dayā hayē daruyē
distance remaining his father him to-see got, and kindness coming-into-being running
 zāyē tār ghārēr par parē chumō dilō Ār sēlē tā-rē kalō, 'bāp, āmī
going his of-neck upon falling kiss gave Then son to-him told, 'O-father! I
 Bengali 20

Ish'arēr biruddhē ō tōmār nazārē pāp karisi: ār āmi tōmār sēlē nāmēr zuggi
God's against and thy in-sight sin have-done: any-more I thy son name's fit
may.' Kintu bāp tār chākardēr kalō, 'bhālō pōshāk ānō, ār ō-kē parāō. hātī
not-am.' But father his servants-to said, 'good dress bring, and on-him put-on: on-hand
 āngli ō pāyē parāō. Ār āmrā khēyē dēyē āmōd kari, kēnonā
ring and on-foot(shoes) put-on And (let)-us by-eating etcetera rejoicing do, because
 āmār ēi sēlē marē zāyē, phēr bāchusē; shē hārāyē zāy, ār pāwā-
my this son dying going, again has-survived; he being-lost went, and has-been-
 gāsē' Ār tāiā āmōd karti lāglō.
recovered.' And they rejoicing to-do began.

Takhan tār bara sēlē khātē silō: ār zāmōn bārīr kisē ēlō, gān nāch
Then his elder son in-field was: and as horse's near came, song dance
 shunti pālō Takhan āk zōn chākār-iē dāk bāttā nilō, 'ē shakalēr mānē
to-hear got Then one person servant-to calling news took, 'this all's meaning
 ki?' Takhan shē tā-rē ballō, 'tōmār bhāi āsē, tāti tōmār bāp at-
what?' Then he him told, 'thy brother has-come, therefore thy father one
 bhōj diyēsēn kēnonā tumi tā-rē bhālō bhābē pūschē.' Tātē shē rāg karlō,
feast has-given because he him tell in-state has-got' Upon-that he anger dīl,
 ār bārīr maddhi zātī chēlō nā. Tātī tār bāp bārīr ēlō ār buzhōti
and house's inside to-go wanted not. Therefore his father outside came and to-reason
 lāglō Shē zab diyē tār bāp-rē kalō, 'dākhō, ētō basar āmi tōmār shēbā
began. He answer giving his father-to told, 'see, so-many year I thy service

karsi kakhanō tōmār kathā amān'a kari nā, tabu tumi kakhanō
have-been-doing. at-any-time thy word disregard have-done not, still thou at-any-time
 amā-rē āk-tā sūgalēr sā-ō dāō nā, zē āmi bandhudēr niyē āmōd
me-to one goat's kid-even have-given not, so-that I friends taking rejoicing

kari Kintu takhan tōmār shēi sēlē ēlō zē besh'ādēr shangē tōmār shampatti
may-do But when thy that son came who harlots' with thy property
 khēyē phēlēśē, tumi tār zan'ē ēk bhōz dīlē.' Parē tumi tārē kalēn,
eating has-thrown, thou his on-account one feast hast-given' Afterwards he him-to said,
 'tumi barābar āmār kāsē āsa, ār āmār zathā-shabbash'a tōmār-i. Āmādēr
'thou alitays my near art, and my everything thine-only (is) Our
 āmōd āblād karā uchit kēnonā tōmār bhāi māēsīlō, parē ābār
rejoicing gladness to-do proper (is) because thy brother was-dead, then again
 bāchusē; shē hārāyē zāy, phēr pāwā-gēsē'
has-survived; he becoming-lost did-go, again has-been-recovered.'

The next specimen also comes from Bāgêrhāt in Khulna. It is part of the statement of an accused person. Note the locative in *z*, in *kul-i*, on the bank.

[No. 64.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

গুটী কএক্ বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আসছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বলছে। তার পরে বালকেবা বাড়ির মধ্যে দৌড়িয়া গিছে, এক বেটা পাগল আইছে, সে কেমন করে ই কইতে লাগলো। তার পর ছকের হাওলাদাব সেই আসিয়া আর একজন ডাক্তার আছে রামচন্দ্রপুৰ হাটে তারি নেছলো ওছমানুল্লার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বলছে যে এ বাগ্ রোগ হএছে। সেই সমাতেই একটু ব্যাজে মব্ছে।

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Gutī-kaāk bālak khēlā nā ki karē khālēr kuli. Tār-parē
A-few boys play or what were-doing channel's on-bank. After-this
 āk-khān naukāy shēi bētā shēi ghātē āshsē Āk-tu bādē shēi bētā
one on-boat that man that to-landing-place came. A-little after that man
 bāp-rē mā-iē gālām-rē malām-rē balsē Tār parē bālakērā bārīr
'oh father! oh mother! I-am-gone! I-died!' cried-out. Of-that after the-boys house's
 madhē dauriyā gisē, 'āk bētā pāgal āisē, shē kāman karē,' i
inside running were-gone, 'one man mad has-come; he what-way does,' this
 kaitē lāglō Tār par Saphēr Hāolādār shēi āshiyā ār āk-zan dāktār
to-speak began. Of-that after Safar Hauladār he coming another one doctor
 āsē Rāmchandrapur hātē tā-rī nēslō Osmān-ullār bārī. Shēi dāktār shēi
is Rāmchandrapur in-market him he-took Osmānulla's house. That doctor that
 shamayē dēkhē balsē zē ē bāg-rōg haēsē. Shēi shamātēi
at-time seeing (examining) said that this voice-disease has-been. That at-very-time
 āk-tu bāzē marsē.
little after-delay he-died.

FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas, I am Bengali.

gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Hauladūr came and took a doctor who was at Rāmehandrapur to Usmānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in *ō* in the case of intransitive, and in *ē* in the case of transitive verbs. Thus *thāklō*, he remained; *uḥhlō*, he arose; but *kalē*, he said; *dēlē*, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, *khātō*, they used to eat.

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ

EASTERN DIALECT

(JESSORE DISTRICT.)

এক জোনের ছুট ছিল ছিল। তারগে মোদ্দি ছোট জোন তাব বাপেরে কলে বাবা। জমা জুগির যে ভাগ আমি পাব তা আমারে দ্যাও। তাতে সে তাবগে বিষই ভাগ কোরে দেলে। কিছু দিন পবে ছোট ছিল সকল য্যাক সাত কোরে দূর দেশে গ্যালো। সেখানে সে ফোজলুমি কোরে আপনার সব খোয়াইয়ে দেলো। সব খরচ কোরে ফেলি পরে সে দেশে মানাস্তর হোলো। তখন সে টানাটানিতে পডলো। তার পর সেই দ্যাশের য্যাক জোন গেরোস্তোর কাছে থাকলো। সে তাকে নিজির ভুঁইতি শূওর রাস্তি দেলে। শেষে শূওর যে খোষা খাতো তাই দিয়ে পেট ভোরতি ইচ্ছে কল্লে কিন্তু কেউ তা দেলে না। শেষে তার ধাড় বুদ্ধি আলি সে কলে আমার বাপের কত মাইনেখাগো চাকর যাস্তি খাতি পাচ্ছে আর আমি হানে খিদেব মস্তিচি আমি এহনি আমার বাপের কাছে যায়ে তাঁরে কব বাবা। আমি পরমেশ্বরের বেপোক্ষে ও তোমার সামনে পাপ কোবিচি। আমি যে তোমার ছল বোলে পোরচে দিতি পাস্তিচিনে তুমি আমারে এক জোন মাইনাখেগো চাকরের মোতো বাহ। শেষে সে উঠে তার বাপের কাছে গ্যালো। তাব বাপ অনেক ছুরিস্তি তারে দেকতি পায়ে দ্যা কোরে দোড়িয়ে গিয়ে তার গলা ধোরে তার মুহি চুমো খালে। ছল তারে বল্লে বাবা আমি পরমেশ্বরের বেপোক্ষে তোমাব সামনে পাপ কোবিচি। আমি তোমার ছল বোলে পোরচে দিতি পাস্তিচিনে। কিন্তু বাবা আপন চাকবদের বল্লেন শিগ্গির সকলের ভাল কাপড এনে ওরে পরায়ে দ্যাও এর হাতে আংটী ও পায়ে জুতা দিয়ে দ্যাও এবং আমরা খেয়ে দেয়ে আমোদ কোরি কারণ আমার এই ছল মোরে গিইলো সে আবার বাঁচেচে। হারিয়ে গিইলো আবার পাওয়া গিয়েচে। পরে তারা আমোদ কোস্তি লাগলো ॥

আর তাব বড ছিল মাঠে ছেল। সে বাড়ীর কাছে এসে নাচ বাজনা শুস্তি পালে। তখন সে য্যাক জোন চাকরকে কাছে ডেকে জিজ্ঞাসা কল্লে এ সব কি। সে তারে বল্লে তোমার ভাই আইষেচে তাইতি তোমার বাপ ভোজ তোয়ের কোরেচে কারণ তিনি তারে ভাল আবস্তায় পায়েচেন। কিন্তু সে রাগে উটলো, বাড়ীর মোদ্দি যাতি চালে না। তার পরে তার বাপ বাইরে এসে তারে বুজুতি লাগলো। কিন্তু সে তাব বাপেরে কোতি লাগলো দ্যাখ। আমি এদিন ধোরে তোমার সেবা কোস্তিচি তোমার কোনো কথা কোনো দিন অমান্ত কোরিনি তাতে তুমি কখনো আমারে একটা ছাগলের ছা দ্যাও নি যে আমার বন্ধুগণ নিয়ে আমোদ কোরি। কিন্তু তোমার এই ছল যে বেশেদের সাতে তোমার সমুদাই সম্পত্তি উড়িয়ে দিবেছে সে বখন আলো তখন তুমি তাব জন্তি বড কোবে ভোজ দেলে। কিন্তু সে তারে কলে বাছা তুমি সব সোমাই আমার সাতে আছ আর যা হয় সবিতো তোমার। কিন্তু আমোদ করা ও খুসী হওবা উচিত হোয়েচে কারণ তোমার এই ভাই মোরে গিইলো বাঁচেচে হারিয়ে গিইলো পাওয়া গিয়েচে ॥

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the hue) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōnēr duta sal sila. Tārgē moddī sōta zōn tār bāpē-rē
One man's two sons were. Of-them among the-younger person his father-to
kalē, 'bābā, zamāzumir zē bhāg āmī pāba tā āmā-rē dāō' Tātē
said, 'father, of-property what share I shall-get that me-to give.' Thereon
shē tār-gē bishāi bhāg kōrē dēlē. Kisu din parē sōta sal
he of-them the-property division making gave. Some days after the-younger son
shakal āk-shāt kōrē durdēshē gālō Shēkhānē shē phōzlumi
everything together making in-a-far-country went. There he debauchery
kōrē āpnār shab khōwāiyē dēlō Shab kharach kōrē phēlli
doing his-own all losing gave. All expenditure having-made having-wasted
parē shē-dēshē mānāntar hōlō. Takhan shē tātātānītē parlō. Tār par
after in-that-country a-famine became. Then he in-distress fell. Of-that after
shēi dāshēr ākzōn gērōsthōr kāsē thāklō Shē tā-kē nīzīr
that of-country one-person of-a-householder near he-remained. He him his
bhūiti shūor rākti dēlē. Shēshē shūorē zē khōshā khātō
in-land swine to-keep appointed. Finally the-swine what hushs used-to-eat
tāi diyē pēt bhōrti ichchhē kallē; kintu kēu tā dēlē nā. Shēshē
that with his-belly to-fill wish he-made; but any-one that gave not Finally
tār dharē buddi āli shē kalē, 'āmār bāpēr kata mājnē-khāgō
his in-body sense having-come he said, 'my father's how-many wages-eating
chākar zāsti khāti pāchchē, ār āmī hānē khidēy mattichi. Āmī ēhanī
servants too-much to-eat obtain, and I here in-hunger am-dying. I now
āmār bāpēr kāsē zāyē tā-rē kaba, "bābā, āmī Parmesh'arēr bēpokkhē
my father's near going him-to will-say, "father, I of-God against
ō tōmār shāmnē pāp kōrichi. Āmī zē tōmār sal bōlē pōrchē diti
and of-thee before sin have-done. I that thy son saying account to-give
pāttichi-nē. Tumī āmā-rē āk-zōn mājnā-khēgō chākarēr mōtō rāha." Shēshē
am-able-not Thou me one-person wages-eating servant's like keep." Finally

Kintu āmōd karā ō khushi hawā učit hōyēchē, kāran tōmār ēī bhāī
But rejoicing doing and happy being proper is, because thy this brother
 mōrē gulō, bāchēchē, hāriyē gulō, pāwā-giyēchē.
dying went, has-survived, lost went, has-been-found.

The next specimen also comes from Jessore. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word *thā'ō*, remain, we have an instance of the elision of a medial *k*, which we shall subsequently see is common in South-East Bengal. Note, also, the change of *r* to *n*, in the word *nāttir*, of the night.

[No. 66.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

বক্তাব খুন কোরেলো তা আমি দেখলাম আর ওমেশ এই দুজোন। আমায় বক্তার ব্যালা দুপুরির সোমাই বোলে গিয়েলো জেহেদ সন্দের সোমাই ওমেশের বাড়ী যেও। আমি নাত্রে খেবে লোষে ওমেশের বাড়ী য়ালাম। ওমেশ বঙ্গে এহানে থাও ও শুযে থাও আমি সেহানে শুয়ে থাক্লাম। নান্তিব দুপুরির সোমাই যেয়ে ওমেশ খালের দিকি এলো। খালের দিক থেকে বাড়ী এসে বঙ্গে যাতি হবে য়ানে আমি বল্লাম কনে যাতি হবে? সে বঙ্গে আমার গোটা দুই ধানের পাতো মেরে দিতি হবে। আমি বল্লাম চুরি কোরে দিতি পারবো না, বল্লাম। তাতে বঙ্গে তুমি আস যে আমরা মারবো য়ানে আমি বল্লাম আব কেডা, বঙ্গে বক্তার স্যাক। আমি বল্লাম তবে চলো বাই। তাব পর ওরা পাতো খোলায় গ্যালো। * * * জেরে নরিম সদার বঙ্গে 'জসিম, হাসিম আমাকে খুন কল্লে বক্তার স্যাক'। তার পর আমি ঐ দিকে দোঁড়ে গিয়ে দ্যাখলাম হাতে কোপ মারিলো আর বক্তার বাঁও হাত দিয়ে নরিমের হাত সরিয়ে ধল্লে। ডান হাত দিয়ে ওর গলায় দা বাদিয়ে দেলে। আমি বক্তারকে ধরবার জন্তি গিয়েলাম ধন্তি পাল্লাম না। মাথার কাছে দাঁড়িয়ে ছেলাম ॥

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Baktār khun kōrēlō, tā āmi dākhēlām, ār Ōmēsh, ēi du-zōn. Āmāy
Baktār murder committed, that I saw, and Umēs, these two-men To-me
 Baktār bālā du-purir shōmāi bōlē giyēlō, 'Jēhēd, shandēr shōmāi Ōmēshēr
Baktār day of-two-watches at-time saying gone, 'Jēhēd, of-evening at-time Umēs's
 bāri zāō.' Āmi nātrē khēyē lōyē Ōmēshēr bāri ālām. Ōmēsh
house go.' I at-night having-eaten having-taken Umēs's house came Umēs
 ballē, 'ēhānē khāō ō shuē thā'ō.' Āmi shēhānē shuē thāklām. Nāttir
said, 'here eat and sleeping remain.' I there sleeping remained. Of-the night
 du-purir shōmāi zēyē Ōmēsh khālēr diki ēlō Khālēr
of-two-watches at-time going Umēs of-the-canal in-the-direction came. Of-the-canal
 dik thēkē bārī ēshē ballē, 'zāti habē ānē' Āmi
the direction from to-house coming he-said, 'to-go it-will be-(necessary) now' I

Bengali.

ballām, 'kanō zāti habō?' Shē ballē, 'āmār gōtā dui dhānēr pātō
said, 'whether to-go will-it-be-(necessary)?' He said, 'my some two of-paddy plants
 mārē-diti habē.' Āmi ballām, 'churi kōrē-diti pārbō-nā,'
to-uproot it-will-be-(necessary)' I said, 'theft to-carry-out I-will-be-able-not,'
 ballām. Tātō ballō, 'tumi āsha, zē āmrā mārē ānē.' Āmi ballām, 'ār
I-said. Thereon he-said, 'you come, that we shall-uproot now.' I said, 'else
 kēdā?' Ballē, 'Baktār Shāk.' Āmi ballām, 'tābē chalō zāi' Tār-par ōrā pātō
who?' He-said, 'Baktār Shēkh.' I said, 'then come let-us-go.' Thereon they plants
 khōlāy gālō..... Zērō Narim Shaddār ballē, 'Zashim, Hāshim, āmā-kē khun
to-field went..... ..Afterwards Narim Sardār said, 'Jasim, Hāsim, me murder
 kallē Baktār Shāk' Tār-par āmi ai-dikō daurē giyē dūkhām hātē
did Baktār Shēkh.' Thereafter I in-that-direction running going saw on-the-hand
 kōp mārilo, ār Baktār bāō hāt diyē Narimēr hāt shariyē dhalē.
a-blow he struck, and Baktār left hand with Narim's hand thrusting-aside he-held.
 Dān hāt diyē ōr galāy dā bādīc dclē Āmi Baktār-kē dharbār
Right hand with his on-neck a-bill-hook striking gave. I Baktār of-seizing
 zan'i giyēlām, dhattī pāllām nā. Māthār kāsē dāriyē sēlām.
for went, to-seize I-was-able not. Of-the-head near standing I-was.

FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēs do it Baktār said to me at midday, 'Jēhēd, go to Umēs's house this evening' Accordingly, I went that night, after eating, to Umēs's house. Umēs told me to eat and stay there for the night. At midnight, Umēs went out in the direction of the canal, and after he came back told me that it was time to go I asked where we had to go, and he said, 'we have to uproot a few paddy plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the uprooting I said, 'who else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they went off to a field of paddy plants.....After a time I heard Narim Sardār crying out, 'Jasim! Hāsim! Baktār Shēkh has murdered me.' I ran up in the direction of the voice and saw Baktār strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook. I ran up to catch hold of Baktār, but could not do so, and remained standing by the head of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its pronunciation are the same as in Jessore. In the extreme south, the dialect is the same as that of Backergunge, *vide* p. 264.

VII.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as ‘Chatgāiyā,’ but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Chākmās of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people.—

Name of District.	Number of Speakers
Noakhali [. . .]	909,199
Chittagong . . .	1,267,433
Akyab	114,152*
Chittagong Hill Tracts (Chākmā)	20,000
TOTAL .	2,310,784

AUTHORITIES—

- (1) LATTEE, T, Lieut,—*A Note on some Hill Tribes on the Kuladyne River, Arracan Journal* of the Asiatic Society of Bengal, Vol. XV (1846), pp 60 and ff. On pp 74 and ff, there is a Vocabulary of Chittagong Bengali.
- (2) PARGITER, F E, B A., I C S.,—*Notes on the Chittagong Dialect. Journal*, Asiatic Society of Bengal, Vol LV (1886), Part I, pp 66 and ff. Contains a Grammar and Vocabulary.
- (3) A[NDERSON], J D [I C S],—*Some Chittagong Proverbs, compiled as an example of the Dialect of the Chittagong District*—Printed for Private Circulation Calcutta, Hare Press, 1897.

The following account of South-Eastern Bengali is based on Mr. Pargiter’s work above mentioned, with a few additions derived from other sources — .

I.—PRONUNCIATION—

The vowel *a* is, as elsewhere in Bengal, pronounced like the *ō* in *hot*. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the *o* in *port*. Thus ঔ, thou art, is pronounced *āsō*, not *āsō*. There is a tendency to substitute this vowel for others. Thus *kaifiyat*, a remark, is pronounced *lōfiōt*, and

chhōda, small, is pronounced *chōdō*. In the interior of a word it is often pronounced like a long *ō*. Thus *haīl*, he, was pronounced 'ōīl

The letter *k* at the beginning of a word very often has the sound of a rough *lh*, like that of the Arabic *ك* *kh*, or like the *ch* in *loch*. Thus *laun*, who? is pronounced *khaun*. In transliteration this sound will be represented by *kḥ*.

K is sometimes pronounced *g*. Thus *gōri* for *lari*, having given.

Kḥ is often pronounced like *h*; and is sometimes corrupted to *g*. Thus *mug dēi sinī*, for *mukh dēkhilē chini*, if I saw his face, I should recognise him.

Ch is pronounced like *s*. Thus *chākar*, a servant, is pronounced *sāōr*; *khorach*, expenditure, pronounced *khōrōs*.

Chh is pronounced like *ch*, at the beginning of words, and like *s* in the middle of words. Thus, *chhōda*, small, is pronounced *chōdō*, and *āchhi*, I am, is pronounced *āri*.

J (including *জ*) and *jh* are pronounced like the *z* in *zeal*. Thus, *jan*, a person, is pronounced *zōn*; *bujht*, to understand, pronounced *buzit*.¹

T and *th* are often changed to *d*. Thus *uda* for *utha*, get up; *chhōda* for *chhōta*, small.

P at the beginning of a word is often pronounced like *f*. Thus *fūri* for *pāri*, I can. Sometimes even like *h*. Thus *hōlā* (in Noakhali) for *pōlā*, a son; *hāichhi* (in Hātiā) for *pāichhi*, I have got; *hut* (Noakhali) for *put*, a son.

Ph is often pronounced like *p* or *h*. Thus *phēllām* for *phēlilām*, I threw; and *hēla* for *phēla*, throw. In Noakhali *ph* in the middle or at the end of a word is regularly pronounced *f*. Thus *bāphē*, pronounced *bāfē*, the father.

Ṣ, sometimes, and *s*, generally, at the beginning of a word are pronounced like *h*. Thus *sakal*, all, becomes *hōkōl*; and *lōr*, a noise, becomes *hūr*.

H is frequently elided. Thus *haīl*, he was, pronounced 'ōīl; *la'īl*, for *lahila*, he said.

Y in composition with another consonant is almost always distinctly pronounced as in *kargya*, thou madest, pronounced *kōrgyō*, and not *kōrgg'ō* or *kōgg'ō*. When the vowels *a* or *ā* are in the syllable preceding such a *y*, they are pronounced as if the vowel *i* came between them and the succeeding consonant. This is specially the case when the *y* in combination is followed by the vowel *ē*. Thus *māpyē*, he measured, is pronounced *māipyē*; *sālhya* (properly *sālsha*), *hāikyā*; *āsyē*, he came, *āishyē*, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is *i* or *ē*. Thus, *dākīō*, call, becomes *dāiō*; *ās*, and *āsiō*, come, *ār* and *āiō*; *dubā*, a bamboo hedge round a tank, becomes *duā*; *dēkhitē*, to see, becomes *dēitē*; *bēbāk*, all, becomes *bēāk*; *bādhē*, he binds, becomes *bāē*; *śacśur*, a father-in-law, becomes *hañr*; *khāilām*, I ate, becomes *khāiām*; *basiō*, sit down, becomes *baō*; *khuliyā*, having opened, becomes *khuiyā* and *khui*; *nikāla*, drew out, becomes *niāla*.

But *m* in such a position is often changed to *anunāsika*, *ম্*. Thus, *ām*, becomes *ā̃*; *tumi*, thou, becomes *tū̃*; *tāmāk*, tobacco, becomes *tā̃uk* and *tāuk*; *āmār*, my, becomes *ā̃r*; and *tōmār*, thy, *tō̃r*.

¹ This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the *j*-sound in proper-names, while they say *ā̃i zāit na pārgyam*, I could not go. The lower orders of Musalmāns go even further and pronounce *j* as *d* in some words. Thus they pronounce *jē*, that, *dē*. A similar peculiarity is observable in old Hindī, in which, for instance, *lāghaz*, paper, was pronounced *kāgad*.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by *anunāsika*, ~. Thus, *śūkhmā*, dry, becomes *hūnā*

Final *ē* is often dropped, especially in the locative suffix *tē* of nouns and in the infinitive of verbs. Thus, *bāritē*, at home, becomes *bārit*; *kahitē*, to say, becomes *kahit*

Final *a* is omitted in the third person Past and Pluperfect of verbs. Thus, *gēl* for *gēla*, he went; *āchhl* for *āchhla*, he was; *kargl* for *kargla*, he had made

Short words with *ā* in the first syllable, sometimes insert *i*, or less frequently *u*, after the *ā* in pronunciation. Thus, *hāil* for *hāl*, a rudder; *āij* for *āi*, to-day; *āugē* for *āgē*, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus *haōyālā* (Arabic حال), a charge, becomes *hāolā*, a kind of land tenure, *ēlākā* (Arabic علاقه), connexion, becomes *ēlakā*.

II.—DECLENSION—

The following is an example of the declension of a noun:—

Nom. *put* or *put-ē*, a son.

Acc *put-rē*

Dat. „

Abl. *put-tun*.

Loc *put-ē* or *put-at*.

Gen. *put-ar*.

Instr *put-ar-dī*

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is *chāyar-hala-rē*, to servants. Some nouns form their plurals in *gun* or *un*. Thus, *kūvr-gun*, dogs; *ghōrā-un*, horses.

The following examples illustrate the declension of Pronouns:—

First Person,—*āi*, I; *ā-rē* or *āyā-rē*, me or to me; *ā-r* or *āyā-r*, my; *ā-rā* or *āyā-rā*, we

Second Person,—*tui*, thy; *tōr*, thy, and so on.

Respectful forms,—*āonē*, you; *āonār*, your.

Third Person,—*tē*, *tāi*, *tān*, *kētē*, he; *tār*, *tān*, his; *tāttē*, for him; *tārā*, *tānā*, they, and so on.

Other Pronouns,—*ēi*, this; *ētār*, *hitār*, of this; *āi*, *hēi*, that; *zē*, who; *zā*, what; *hi*, what?

III.—CONJUGATION—

(a) Verb Substantive—

Present.

1. *āchhi*, I am, we are.

2. *āchha*, or *āchhas*.

3. *āchhē*

Past.

āchhi'ām, I was, we were

āchhi'ā.

āchhil.

(b) Finite Verb—

Present.

1. *karir*, *kari*, I make, we make, also, I am making, we are making.

2. *karar*, *karas*

3. *karēr*, *karē*, honorific, *karēn*.

Imperfect.

karitē (or *karitām*) *āchhi'ām*, I was making, we were making.

karitē āchhilā.

karitē āchhil.

A verb whose root ends in a vowel, forms its Present as follows —

1. *khāvr*, I eat, we eat.
2. *khāor*.
3. *khāēr*, or *khār*.

- | | |
|---|--|
| Past. | |
| 1. <i>kargyam</i> , <i>kargi</i> or <i>karīlam</i>
(<i>kariām</i>), I made, we made. | |
| 2. <i>kargya</i> or <i>karilā</i> (<i>kariā</i>), or
<i>karilāk</i> . | |
| 3. <i>kargyē</i> or <i>karil</i> | |

- | |
|---|
| Pluperfect. |
| <i>kargilyam</i> , I had made, we had
made |
| <i>kargilā</i> , or <i>kargili</i> . |
| <i>kargil</i> |

Transitive verbs often preserve the final *a* in the third person. Thus, *ka'la*, he said, *dila*, he gave, I have not met instances of this in the case of Intransitive verbs. We have *gēl*, he went, not *gēla*.

The Past tense in *gi*, *gya*, *gyē*, is restricted to verbs whose roots end in *r*, *r*, or *g*. For the *g*, *j* is sometimes substituted. Thus *dhargi* or *dhargi*, I seized. Other verbs take, in the Past tense, the terminations *gi*, *ya*, and *yē*, before which *i* is inserted if the root ends in a vowel. Examples are the following —

- | | |
|---|--|
| 1. <i>rākhya</i> or <i>rākhgi</i> , I kept. | <i>khāygi</i> or <i>khāilām</i> , I ate, we ate. |
| 2. <i>rākhya</i> , or <i>rākhya</i> | <i>khāya</i> |
| 3. <i>rākhgyē</i> , pronounced <i>rākhgyē</i> . | <i>khāyē</i> or <i>khāilla</i> . |

The Pluperfect is formed by adding *lyam* (1st person), *lā* or *li* (2nd person), and *l* (3rd person) to the first person of the Past tense. We thus get *rākhilyam*, I had kept, *khāilyam*, I had eaten; and so on.

Future.

1. *karyum*, *kargyam*, *karba*, or *karbām*, I shall make, we shall make.
2. *karbā*
3. *karbya* or *karbē*

Before all these terminations, *i* may optionally be inserted. Thus, *kariyum*, *karīyam*, *karība*, or *karībām*.

Imperative

2. *kara*, do thou. With a negative, *na kariō*.
 3. *karuk*, honorific *karatak*.
- Infinitive,—*karit(ē)*, *kart(ē)*, or *karitām*, to make.
 Present Participle,—*karit(ē)*, or *kart(ē)*, making.
 Conjunctive Participle,—*karī*, or *kariyārē*, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by *bharāita*, he would fill, *khānta*, they used to eat. Mr Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb *zāntē*, to go, has an irregular Conjunctive Participle, *gōi*, having gone, which is often added to other verbs to render them more forcible. Thus, *āi gēlām gōi*, I went away, *dēō gōi*, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr Pargiter's work above mentioned.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

NOTE.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An italicized spelling of a transcription is therefore given in italics. In this transcription *ā*, like the *a* in *fat*, has the quality of *ā*, like the *a* in *coat*; *ē*, like the *e* in *met*; *ī*, like the *i* in *here*; and *ū*, like the *u* in *foot*. These vowels are realized as *i* and *u* before a vowel, thus, *ī* *ai*, means a very faint *ai*.

Eḡnā mānsyēr duyā pōyā āchhlul. Chhōduyā tār bāyā-rē hāila, 'bāyā-jī
Ēḡnā mānshēr duā puā āil. Chōduā tāi bāu-rē hāilō, 'bā'ā-zi
 One man has son very. The son has father's name. 'Father,
 āi hēchhlār sampatti āre dēya.' Tān yā āchhlul tārā-rē bhāg hāri dil.
 āi 'isār hōmpōti ā-rē dō' Tān zā āsil tārā-rē bhāg gōri dil.
 my of-son wealth me to give. He was was then to division making gave.
 Alpa kadīn bādē chhōda pōyā hākkālūn attar hāri durē ek dēyat gēl,
 Ōlpō kōdīn bādē chhōtō puā hōlōlān ōlōr gōri durē il dēyōt gēl,
 A few some-days afterwards the-son for every-thing together making after a company a wealth
 hēndē sandāmi kari tār dhan hākkālūn urāil. Jūtē tē hākkālūn kharach
 hēndē hōndāmi gōri tār dhōn hōkolān urāil Zūtē tē hōlōlān hōrōs
 there disipation making his wealth all expended. When he every thing expended
 kari pūēlāila hētē hēi dēyat kup girāni hāil Taban āi tātē kichhu
 gōri pēlāilō hētē hē dēot lub girām 'ōil. Tō'ōn āi tātē līsū
 having made throw-away then in that country great famine became Then any-thing when asphing
 na rahil. Tē āiyārē ai dēyar ēg jōnar hangē āttar hāil, tāi tārē tān
 nō rō'il. Tē āiyārē ōi dō' ēg zōnōr hōngē ōlōr 'ōil, tāi tārē tān
 not remained He coming that of-country the person of with with became, he has he
 yata huyar charānar lāi-dī pēdāila. Huyarē yo kurā khāita hēi kurāy
 zōtō huōr sōrōnōr lāi-dī pēdāilō. Huōrē zē kurā khāitō hēi kurāy
 as many as-were pigs of-grazing for rent The-pigs what husks eat of-eat these husks
 ar pēd bharānta; āi kōna mānsyē tārē kichhu nāidda Tē yahan bujhīt
 tār pēd bhōrāntō, āi kōnō mānshē tārē līsū nōddyō Tē zō'ōn buzi'
 his belly he-would fill, and any man him to any thing did no-give He when to-understand
 pāilla, takhan tē kāila, 'āyār bāyār kaduyā chāyārē katāin khāy ō katāi
 pāillō, tō'ōn tē lō'ilō, 'āi bāōr kōduū sādōē kō'ain khāy ō kō'ain
 he got, then he said, 'my father's how-many servants how-much eat and how much
 phēlāy, āi āi uyāsē marir. Āi udi āyār bāyār kāchhē yāi kām yē
 pēlay, āi āi uāshē mōrir. Āi udi āi bāōr kāsē zāi kō'iam zē
 throw-away, and I by-hunger die. I arising my of-fa her near going will-say that
 "bāyā-jī, āi īśvarar ō āōnār kāchhē dōsh kargi. Āi āi āōnār pōyā buli
 "bā'ā-zi, āi īśhōrōr ō āūnār kāsē dūsh kōigī Āi āi āūnār puā buli
 "father, I of God and of-theo near sin have done I more thy son calling

kahit na purgyam. Ārē āōnār ēk-jan chāyarār mata rākhatat." Tē udiyārē
kōhat nō paargyōm. Ā-rē āūnār ēg-zōn sāōrōr mōtō rāktōk." Tē ūdiyārē
 to-say not have-not-been-able Me thy one-man of-servant like keep " He rising
 tār bāyar kāchhē āil. Tē duiē thāktē tār bābē tā-rē dēi ādar kari
 tār bāōr kāsē āil. Tē dūrē thāktē tār bābē tā-rē dēi ādōr gōri
 his of-father near came He at distance remaining his, father him for pity making
 dūuri āi tār galāt dbari tā-rē chum dila. Pōyā tā-rē kaīla, 'bāyā-ji, āi
 dūuri āi tār gōlāt dhōrā tā-rē sum dilo. Puā tā-rē kō'ilō, 'bā'ā-zī, āi
 running coming his on-the-neck seizing him kiss gave. The-son him-to said, 'father, I
 Īsvarar kāchhē ār āōnār hākshāt pāp kargi. Āi ār āōnār pōyā buli kahit
 Ishshōrōr kāsē ār āūnār hākhayāt pāp kōrgi. Āi ār āūnār puā buli kōhit
 of-God near and thy in-presence sin did. I more thy son calling to say
 na pārgam. Kintu tār bābē tār chāyar-hala-rē kaīl yē, 'kup bāirgyā
 nō paargyōm. Kintu tār bābē tār sāōr-'ōlō-ī ē kōilō zē, 'kup bāirgyā
 not have-been-able But his father his servants-to said that, 'very excellent
 kāōr āni tā-rē pindāō, tār hātāt ēguā āūndi dēō, ār tār pāut jōtā
 kā'ōr āni tā-rē pindāō, tār 'ātōt ēguā āūndi dēō, ār tār pāōt zutā
 clothes bringing him clothe, his hand-on a ring put, and his feet-on shoes
 dēōyāō. Ār ēi pōyā mari ātun bāchchhē; tā-rē hājāilām ātun pāām.
 dēōu. Ār ēi puā mōri ātun bās-sē; tā-rē 'āzāilām ātun pāilām.
 cause to-put And this son having-died but has survived, him I-lost but I-found
 Chala, ēi-tār lāi āyārā khāi dāi ranga tāōsā kari. Tār par tā-rā tāōsā
 Sōlō, ēi-tār lāi āurā lhai dāi rōng tāūshā gōri. Tār pōr tā-rā tāūshā
 Come, of-this for (let)-us eating etcetera merriment rejoicing make' Of-that after they rejoicing
 karata lāil.
 kōirtō lā'āl
 to-do began

Tār bara pōyā bilat āchhil. Tē yayan gharar kāchhē āil tayan
 Tār bōrō puā bilōt āsil. Tē zō'ōn ghōrōr kāsē āil tō'ōn
 His big son field-in was. He when of-the-house near came then
 nāchan bājan hunila. Tē tār ēk jan gāura-rē dāi jijnāila, yē 'ki haiyē?' Tē
 nāsōn bāzōn hūnlō Tē tār ēg zōn gā'ōrō-rē dā'i zīgāilō, zē 'ki 'ōiyē?' Tē
 dancing musio heard He his one man servant calling asked, that 'what is-becoming?' He
 tā-rē kaīla, 'āōnār bhāi āsyē, āōnār bābē tā-rē ārāmē pāiyārē ēk ūmantran
 tā-rē kō'ilō, 'āūnār bhāi āsyē, āūnār bābē tā-rē ārāmē pāiyārē ēg ūmōntrōn
 him-to said, 'thy brother hath-come, thy father him in-comfort having-got a feast
 diyē. Tē gōsvā haī gharat na gēl. Hitār lāi tār bāp āiyārē tā-rē hāidda
 diyē. Tē gushshā 'ōi ghōrōt nō gēl Hitār lāi tār bāp āiyārē tā-rē hāyddō
 bath-given' He angry becoming the-house-in not went Of-this for his father coming him remonstrating
 karala, tē tār bāōrē kaīla, 'chaō, ēi kabachhar āōnār kām karir; kōnā
 gōrlō, tē tār bāō-rē kō'ilō, 'sō-ō, ēi kō-bāōr āūnār kām kōrir; kōnō
 did, he his father-to said, 'see these how-many-years thy work I-do, any
 dīn āōnār kathār amānya na karir, taō āōnē āyār khātilyā haōlēr hangē
 dīn āūnār kōthār ōmānyō nō gōrir, tāu āūnē āār lkhātilyā 'ōōlēr hōngē
 day thy of-word disobedience not I-do, still thou of-my for-the sake of-friends with
 Bengal

āmōd āhlād karanar lāi kōna dīn āyārē ōguā chhāōlar chhā nah dēn.
āmud ālād kōrōnōr lāi kōnō dīn āyārē ōguā sū'ulōr sū mōh dēn.
 merriment joy of-making for any day mo-to one goat's kid not didst-thou-give.
 Ār ānār pōyā bēśyā lāi tār hakkal sampatti yōi urāi-āil, hēyanē ānā
Ār āunār puā bēshyā lōi tār hōkōt hōmpōti zē urāi-āil, hēyōnē āunē
 And thy son harlots taking his entire property who squandered, here thou
 tār lāi nimantran dilak.' Tāi tū-rē ka'ila, 'ō put! tūi hāmishā āyār kāchbē
tār lāi nimōntrōn dilāk.' Tāi tū-rē kō'ilō, 'ō put! tūi hāmishā ār kāsē
 of-him for a-least gavest.' He him-to said, 'O son! thou always my near
 āchhas; ār āyār kāchhō yē āchhō hakkalāin tōr. Tōr ēi bhāi mari
āsōsh; ār ār kāsē zē āsē hōkōlain tōr. Tōr ē bhāi mōri
 art, and of-me near what is all (is)-thing. Thy this brother having-died,
 bāchchhē; tārē hājāiyārē pūi; ēitār lāi khusi hāiyārē āmōd karan uchita
bāssē; tū-rē 'āzāiyārē pūi; ēitār lāi khūshi 'ōiyārē āmud kōrōn unī
 hath-survived, him having-lost I-get; of-this for happy being rejoicing making proper
 hāiyē'
 'ōiyē'.
 is.

I am also indebted to Mr. Anderson for the second specimen of the Chittagong dialect. It is a popular Folk-tale. After the full description of the pronunciation of this dialect which has been given above and illustrated in the preceding specimen, it has not been thought necessary to give an exact transcription in the Roman Character in this specimen also.

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

এক বাঁঅনর এথা মুনিস্ পোয়া আছিল্। ঐ পোয়া কিছু লেয়া পবা ন জাইন্তো, তাব বিয়ার পর তাব হোউব্ বাড়িত্ নিয়ন্ত্ৰণ্ হইল্। নিয়ন্ত্ৰণ্ য়াতে তার মা কৈলোও পুত এথা পৈছা নে, পথত্ কিছু কিনি খাইব, আর হোউর বারিত হযলর উযরে বৈইস, মিডা মুবে কুইলার মত কথা কইব। পোয়া পথে দি য়াতে এথা পৈছার মিডা কিনি নিলো, হোউব্ বাড়িত্ যাই চায় এথা কুর্গ্যা হয়লথুন্ ওচল, তে কানাইবারে কুর্গ্যার মাথাব উযর উডি বই মুযর ভিতর মিডা দি কুঃ কুঃ গরি কথা কৈলো। কথঅন্ বাদে তার হোউররে দেই জিজ্ঞাইল হোউরর পুত্, তৌয়ার বিয়া হইযে নি ? তার হোউর কিছু ন কইল। তার পর ভাত খাইযাবে আঁচাইত যাই তার হোউররে জিজ্ঞাইল এই খাল কাটিল্ যে মাডি কি হৈল ? তার হোউর তঅন বড গোস্বা হইল। তে কইল আথাক্কাইন্ মাডি আঁই খাই, আব আথাক্কাইন তোর বাবে খাইযে, নয় তোরে কেআ মাইয়া দিই ॥

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP)

BENGALI OR BANGA-BHĀṢHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DIALECT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

Ek bīmar ṛgwāmunish pōi and' Oi pōi lūn k' p'c' tō zāh o
One Brahman's was male child was That boy was a thing real good I was
 Tār biyār pōi tū hōur bānt myōnt-rōi lōl Niyōnt-rōi zā
His marriage after his father-in-law's house to relation was To relation on going
 tār mā kōilō, 'Ō put, ṛgwā pōi nō, p'chō' k' nō lūn
his mother said, 'O son, one p'c' take, better is it than I am
 khāush, ār hōur bānt hō'ōlar u'ōr bāsh, māl-māl lūlār
cat, and father-in-law's house is of-all about cat, with me with cat's
 mōtō kōthā kōish.' Pōi pōthē-di zāṭe ṛgwā p'c' nō lūn māl, hōur
like word speak.' Boy by-path go on one p'c' is about cat too', father-in-law's
 bānt zāi sīy ṛgwā kurgā ho'ol-thun ōchōl, tō lūlār kurgār w'thōr
house going saw one haystack! all-than by-path, he by-path going haystack's head
 u'ōr ndi hō'i māl'ōr bhātār mālī dī 'kūh lūh' gōr lōhī
upon mounting sitting mouth's inside sits putting 'cat cat' making speak
 kōilō. Kōthō'ōn bādē tū hōurōrō dēi ziggūlō, 'Hōurōr put, tār
spoke. Some-time after his father-in-law seeing asked, 'Father-in-law's cat, thy
 biyā 'ōyē nī?' Tār hōur k' nō nō kōilō Tār-pōr bhāt
marriage has-been, ch?' His father-in-law anything no' said Thereafter rice
 khāyārō ṛchāntō zū tār hōurōrō ziggūlō, 'Ei khāl kūttil
having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This cural cat
 zē mādi kī 'ōil?' Tār hōur tō'ōn hōrō ghōshwā 'ōil. Tē kōilō,
when earth what became?' His father-in-law then very angry became He said,
 'āthākhān mādi āi khāi, ār āthākhān tōr bābē khāyē, nay tōrē kē-ā
'half-portion earth I ate, and half-portion thy father ate, else to-thee why
 māiyā dī-i?'
daughter (I) gave?'

¹ This is a little folk story given to me by Babu Nobin Chandra Das Deputy Magistrate and a well known Bengali author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

² In Chittagong and in Eastern Bengal generally, ʈ is pronounced ʈ and ʈ, ʈ, ʈ are all alike pronounced as ʈ. Consequently, in writing down this folk-story these letters are used, not phonetically, but where they would be used in literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. ANDERSON.

FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house When he was going to the feast, his mother said, ' O son, take a pice, buy something in the way to eat In father-in-law's house sit above all, and with sweet mouth speak like a *lokila* (cuckoo) ' The boy while going by the way bought sweets for one pice and on reaching his father-in-law's residence saw a hay-stack higher than all Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried ' *coo, coo* ' After a while seeing his father-in-law he asked,—' Father-in-law's son, has your marriage taken place ? ' His father-in-law said nothing After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, ' when this canal was dug, what became of the earth ? ' His father-in-law was greatly annoyed He said, ' Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you ? '

Across the estuary of the Megna from Chittagong, but having the Eastern Bengali-speaking Island of Sandip between it and the mainland, lies the large Island of Hatiā, the dialect of which is practically the same as that of Chittagong This island, like Sandip, belongs to the District of Noakhali. The history of Sandip, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Hatiā has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north For instance, *kamu*, I shall say ; *bharṭa*, to fill , *thāktē*, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note .—

• Ablative Singular, *bi-ēttēn*, from the field.

Datives and Accusatives Plural, *hōlānē-rē*, to the sons , *chā'or-ga-rē*, to the servants ; *ēyārēr-ga-rē*, friends. In the last, the plural suffix is added to the genitive singular

Pronominal forms,—*hētē*, he , *hētār*, *hētār*, of him, his , *hētā-rē*, to him , *hētārā*, they. *Hīyār*, of this, of these , *ētā-rē*, to this *Āmnēr*, Your Honour's *Zigin*, what, *higin*, that, correlative.

The only verbal forms deserving of special notice are *āchhat*, thou art, and the Tippera Infinitive *khāitām*, to eat

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard, as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voire* as compared with *votre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk-jan mānsēr dugā hōlā āchhl. Hiyār madhyē chhudugāy hēitār
 Ēk-zōn mānshēr dūgā hōlā āsil Hīār mōiddhē sudugāy hēitār
 One-person man's two sons were Of-them among the-younger his
 bāphē-iē ka'il, 'bāyāji, ār bhāgē māl yigin harē higin ā-rē dēō, ār
 bāfē-iē kō'il, 'bāā-zī, ār b'āgē māl zigin hōrē higin ārē dāō, ār
 father-to said, 'father, my in-share property what falls that me to give, and
 hēitē-ō hēitār byāk bitta hōlāmē-rē bhāg karī dīl Hiyār kadīn bādē
 hēitē-ō hēitār byāk bittō hōlāmē-rē b'āg kōrī dīl Hīār kō-dīn bādē
 he-also of-him entire wealth to-his-sons division having-made gave Of-this some days after
 chhoda hōlā byākgin attar karī laī ēk durāi ēk dēšē bēraita gēl, hīyānē hēitē
 sūdō hōlā byākgin ōttōr kōrī lōi ēk duroi ēk dēshē bēraito gēl, hīānē hēitē
 the-younger son every-thing together making taking a far a to-country to-wander went, there he
 sandāmi karī hēitār byāk bitta urāi-dīl. Ār hēitē yēsum byāk kharach
 shōndāmi kōrī hēitār byāk bittō urāi-dīl. Ār hēitē zēshūm byāk khōrōs
 dissipation doing his entire wealth wasted And he when everything expenditure
 kari hālāl, hēi dēšē khōb rād 'aīla, ār hēitē-ō kharachēr tānātānitē
 kōrī hālāl, hēi dēshē khōb rād 'ōilō, ār hēitē-ō khōrōsēr tānātānitē
 having-made dissipated, that in-country very famine happened, and he also of-expenditure in trouble
 phairta lāgil Hēsum hēitē hēi dēši ēk saharuyār lāgē yāi attar
 phairtō lāgil Hēshum hēitē hēi dēshi ēk shōhōi uār lōgē zāi ōttōr
 to-fall began Then he that belonging-to country one citizen-of with going together
 'aīl, ār ai saharuāy hēitā-rē tār kshētē suor charāita dīl. Ār hēitē
 'ōil, ār oi shōhōrūāy hēitā-rē tār khētē shūōr sōrantō dīl. Ār hēitē
 became, and that citizen him his field-in pigs to tend gave (sent) And he
 suorēr khāonēr kūrā khōb khusī 'ai khāi hēt bhairta chā'ita; ār kē-ō
 shūōrēr khāōnēr kūrā khōb khūshī 'ōi khāi hēt bhōirtō sā'itō, ār kē-ō
 of-the-pigs of food husks very happy becoming eating belly to-fill wished, and anyone
 kichhu hēitā-rē dīta-nā. Ār yēsum hēitār 'ūs 'aīl, hēsum hēitē ka'il,
 kisū hēitā-rē dītō-nā. Ār zēshum hēitār 'ūsh 'ōil, hēshūm hēitē kō'il,
 anything him-to gave not And when his senses became, then he said,
 'āhāiē, ār bāphēr thiyā chā'orēiā-ō khāy bilāy, ār āi an-bhōkē maran
 'āhārē, āi bāfēr thā sā'ōrērā-ō khāy bilāy, ār āi on-bhōlē mōrōn
 'ah, my father's temporary servants even eat (and) throw-away, and I in food-hunger death

laichhi. Ai ā̃r bāphēr kāchhē yāi ei kathā kamu, “bājān, ā̃i Āllār kachhē-ō
lōisi Ai ā̃r bāfēr kāsē zāi ei kōthā kōmū, “bāzān, ā̃i Āllār kāsē-ō
 am-getting. I my father's near going this word will-say, “father, I of-God near-also
 gunā kaīrehhi, tōyār kāchhē-ō gunā kaīrehhi. Ā̃i ā̃r tōyār hōlā, kaonēr
gūnā kōrsi, tōār kāsē-ō gūnā kōrsi. Ā̃i ā̃r tō-ār hōlā, lōonēr
 sin have-done, thy near-also sin have-done I more thy son, of-being-called
 kābil na; ā̃-rē tumi tōyār ēk thiyā chā'orēr lāin rā'o.” Heitē hēmnē
kābil nō; ā̃rē tūi tōār ēk thūā sā'orēr lāin rā'o” Heitē hēmnē
 worthy am-not, me thou thy one temporary servant-of like keep.” He then
 udi hēitār bāphēr kāchhē ā̃il. Bāphē mōntar hōlā khōb tāphāt thāiktē
ūdi hēitār bāfēr kāsē ā̃il. Bāfē mōntōr hōlā khōb tāfāt thāiktē
 rising his father's near came. The-father but the son very in distance remaining
 hōlā-rē dē'i bāsnā 'ail, ā̃r dauri yāi galā-chāi dhari hēitā-rē chumā
hōlā-rē dē'i bāshnā 'oil, ā̃r dauri zāi gōlā-sāi dhōri hēitārē sūmā
 the-son seeing compassion became, and running going (his)-neck seizing him-to kiss
 dīl. Hōlāy bāphē-rē ka'il, 'bājān, ā̃i Khōdār kāchhē-ō gunā kaīrehhi, tōyār
dīl. Hōlāy bāfē-rē kō'il, 'bāzān, ā̃i Khōdār kāsē-ō gūnā lōrsi, tōār
 gave The-son the-father-to said, 'father, I of-God near-also sin have-done, thy
 kāchhē-ō gunā kaīrehhi, ā̃i ā̃r tōyār hōlā kaonēr kābil na.' Bāphē mōntar
kāsē-ō gūnā kōrsi, ā̃i ā̃r tōār hōlā lōonēr kābil nō' Bāfē mōntōr
 near-also sin have-done, I more thy son of-being-called worthy am not. The-father but
 hēitār chā'or-ga-rē ka'il, 'ērē, ēitā-rē khōb bhālā kā'or āni hind'āi-dē;
hēitār sā'or-gō-rē lō'il, 'ērē, ēitārē khōb bhālā lā'or āni hind'āi-dē;
 his servants-to said, 'lo, this-person very good clothes bringing put-on,
 uggā āngdī āni ēitār ātē dē, ā̃r bhai-rē jōtā dē Ā̃r
ōuggā āngdī āni ēitār 'ātē dē, ā̃r bhōi-rē zōtā dē Ā̃r
 a rug bringing of-this-person on-the-hand give, and on-feet shoes give And
 chal hagālē kbāi-dāi rangtāmsā kari: ā̃r ei marā hōlā jētā
sōl hōgōlē khāi-dāi rōngtāmsā kōri: ā̃r ei mōrā hōlā zētā
 come (let-us)-all eat-etcetera merriment let-us-make: my this dead son living
 'aī āichhē; ā̃r ājāinyā hōlā bāichhi.' Hēmnē hētārā khusī
 'ōi āisē; ā̃r āzānnyā hōlā hāisi' Hēmnē hētārā khushī
 having-become has-come, my lost son I-have-found Then they happiness
 karan lāgāil.
 kōrōn lāgāil,
 to-make began

Ēsum hēitār hōlā baurgā bilē āchhil; bīfē-ttēn yēta bārīr kāchhē ā̃il,
Ēshum hēitār pōlā baurgā bilē āsil; bīlē-ttēn zētō bārīr kāsē ā̃il,
 Then his son elder in-the-field was, the-field-from when of-the-house near he-came
 hēta bājnā nāchhan huinta lāgil Ā̃r hēitē chā'or uggā-rē bolāi jījñāil,
hētō bāznā nāsōn hūintō lāgil. Ā̃r hēitē sā'or ōuggā-rē bolāi ziggāil,
 then music dancing to-hear he-began And he a-servant one-to having-called he-asked,
 'kirē igin ki?' Chā'orē hēitā-rē ka'il, 'āmnēr bhāi āichhē. Hēitā-rē
'kī-rē ēgin ki?' Sā'orē hēitā-rē kō'il, 'āmnēr bhāi āisē. Hēitā-rē
 'what-for this what?' The servant him-to said, 'Your-Honour's brother has-come Him

āmān-āchhānē hāichhē dēi āmnēr bāy ēk mējmāni dichh.' Ēi kathā
 āmān-āsānē hāisē dēi āmnēr bāy ēk mēzmāni disē.' Ēi kōthā
 safe-(and)-sound he has got because Your-Honour's father a feast has-given.' This word
 huni hētē gōsvā 'aī bārīr bhitrē gēl-nā : bāphē hiyār-lāi bā'ārē āi
 huni hētē gōshsha 'ōi bārīr bhitrē gēl nā . bāfē hār-lāi bā'ārē āi
 hearing he angry becoming of-the house inside went-not the-father that-for out-side coming
 hētā-rē hādan lāgāil. Hōlay bāphē-rē jōyābē ka'il, 'kā, ēta bachchhar
 hātā-rē hādōn lāgāil. Hōlāy bāfē-rē zōābē kō'il, 'kāh, ētō bassōr
 him-to persuasion began. The son the-father-to in-answer said, 'what, so-many years
 bhari āi tōyār khēdmat kari, ār tōyār hukum māni chaichhi; ta-ō tūi
 b'ōri āi tōār khēdmōt kōri, ār tōār hukum māni sō'isī, ta-ō tūi
 during I thy service am doing, and thy order to obey have-gone, yet thou
 ā-rē kōna-din auggā chhāgalēr chhā-ō ār dōsta ēyārēr-ga-rē lai khātām
 ā-rē kōnō-din ouggā sāgōlēr sā-ō ār dōstō yārēr-gō-rē lōi khātām
 me-to any-day a-single goat's kid-even my friends acquaintances taking to-eat
 dēo-na; ābār tōyār yēi hōlā khānki-agala-rē lai tōyār māl mātā khāi
 dēo-nō; ābār tōār zēi hōlā khānkiōgōlō-rē lōi tōār māl mātā khāi
 thou-gavest-not, while thy what son harlots taking thy wealth property having-eaten
 hālāichhē, hētē āitē-āitē hēmnē hētār lāi ēk mējbāni dilā.' Hēsūm
 hālāisē, hētē āitē-āitē hēmnē hētār lāi ēk mēzbāni dilā.' Hēsūm
 has-wasted, he coming-coming then his for-the-sake a feast thou-gavest' Then
 hētār bāphē hētā-rē ka'il, 'ērē hut, tui hamānē ār kāchhē āchhat, ār ār
 hētār bāfē hētā-rē kō'il, 'ērē hūt, tui hōmānē ār kāsē āsōt, ār ār
 his father him-to said, 'O son, thou always my near art, and my
 yā āchhē byāk tōr. Ār yan tōr ēi bhāi mari gēchhil, hiri jētā
 zā āsē byāk tōr. Ār zōn tōr ēi bhāi mōri gēsīl, hiri zētā
 what is all thine. And when thy this brother having-died went, again living
 'aī āichhē; ār ājhi gēchhil, hiri hāichhi, hiyāllāi āmrā
 'ōi āisē; ār āzi gēsīl, hiri hāisi, hiyāllāi āmrā
 having-become has-come; and lost went, again I-have-found, for-this-reason we
 hagālē khusi 'aī rang-tāmsā karan chāi.
 hōgōlē khūshi 'ōi rōng-tāmsā kōrōn sā'i.
 all happy becoming merriment to-make is-proper.'

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT)

সেন কালে সাধু আমিব্ বে সাধু দক্ষীন্ কাডে যায ।
 দক্ষীন্ কাডে যাইয়ারে আমিব্ সাধু ডাইনে বামে চায় ॥
 সেন খানে ভেল্‌বা দেবীর ফুলের বাগান্ রে ফায ।
 ফুলের বাগানে যাইয়া সাধু আমিব্ চারি দিগেরে চায় ॥
 ফুল্ বাগানে যাইয়া বে সাধু ভরমন্ড করিল ।
 সেই খানে এক ঘর রে সাধু আমিব্ দেখিবারে ফাইল ॥
 সেই ঘর দেখি রে সাধু অতি খুসী হইল ।
 সেই ঘর মধ্যে রে আমিব্ সাধু তখন্ সামাইল ॥
 ঘরেতে সামাই রে আমিব্ কোন্ কাম্ করিল ।
 সোনাৰ ফালঙ্গে রে আমিব্ উড়িয়া বসিল ॥
 বিছানার বালিস্ ধরি রে আমিৰ লাডি চাডি চায় ।
 মাণিক্যের হার রে ভেলবার দেখিবারে ফায ॥
 সেই হার লইয়া রে সাধু হাতে তুলি চায় ।
 হাতে তে লইয়া রে হার সাধু বুকেতে লাগায় ॥

The first word in the above is properly হেন, which is misspelt সেন. In singing, the common folk of Noakhali endeavour to pronounce an initial *pa*, and the result is *pha* (*fa*), instead of the *ha* which we meet in prose

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte* *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *u* in *hot*, and *o* as in *ul* The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home* It is the first *o* in *promote* and is the *u* in the French word *outre* as compared with *votre* It should be carefully distinguished from the *ō* of *hot*

Other consonants and vowels are pronounced as in the authorized Government system]

- (1) Sēna-kālē Sādhu Āmir rē, Sādhu dakshin phārē yāya,
Hēnō-kālē Shādhu Āmir rē, Shādhu dōkkhun fārē zāy,
 At-that-time Sādhu Āmir, O, Sādhu the-southern bank goes,
 Dakshin phārē yāiārē Āmir Sādhu dāinē bāmē chāya.
Dōkkhun fārē zāiārē Āmir Shādhu dāinē bāmē tsāy.
 The southern bank going, Āmir Sādhu right left looks.
- (2) Sēna-khānē Bhēlbā Dēbir phulēr-bāgān rē phāya,
Hēnō-khānē Bhēlbā Dēbir fulēr-bāgān rē fāy,
 There Bhelbā Dēvi's flower-garden, O he-finds,
 Phulēr bāgānē yāiyā Sādhu Āmir chāri dikē-rē chāya.
Fulēr-bāgānē zāiā Shādhu Āmir tsāri dikē-rē tsāy.
 The-flower-garden going Sādhu Āmir the-four directions to looks.
- (3) Phul bāgānē yāiyārē Sādhu bharmanya karīla,
Ful-bāgānē zaiārē Shādhu bhōrmōnyō kōrīlō,
 The-flower-garden going Sādhu walking-about did,
 Sēi-khānē ēk ghar, rē, Sādhu Āmir dēkhibārē pāila.
Hēi-khānē ēk ghōr, rē, Sādhu Āmir dēkhibārē pāilō.
 There a house, O, Sādhu Āmir to-see got.
- (4) Sēi ghar dēkhi, rē, Sādhu ati khushi haila,
Hēi ghōr dēkhi, rē, Shādhu ōti khushī 'ōilō,
 That house seen, O, Sādhu much pleased became,
 Sēi ghar madhyē, rē, Āmir Sādhu takhan sāmāila.
Hēi ghōr mōdhyē, rē, Āmir Shādhu tōkhōn shāmāilō.
 That house in, O, Āmir Sādhu then entered.
- (5) Gharētē sāmāi, rē, Āmir kōn kām karīla,
Ghōrētē shāmāi, rē, Āmir kōn kām kōrīlō,
 In-the-house entering, O, Āmir what act did,
 Sonār phālangē, rē, Āmir udiā basila
Shonār hālōngē, rē, Āmir ūdiā bōshilō.
 Of-gold on-a bed, O, Āmir rising sat
- (6) Bichhānār bālis dhari, rē, Āmir lāri-chāri chāya.
Bisānār bālīsh dhōri, rē, Āmir lāri-tsāri tsāy.
 Of-the-bedding the-pillows taking, O, Āmir searching looks.

Manikyēr	hār,	rē,	Bhelbār	dēkhibarāē	phāy.
<i>Mānikyēr</i>	<i>hār,</i>	<i>rē,</i>	<i>Bhēlbār</i>	<i>dēkhibārē</i>	<i>fāy.</i>
Of-gems	a-necklace,	O,	of-Bhelbār	to see	he-gets
(7) Sēi	hār	laiyā,	rē,	Sādhu	hātē tuli chāya,
<i>Hēr</i>	<i>hār</i>	<i>lōiā,</i>	<i>rē,</i>	<i>Shādhu</i>	<i>hātē tuli tsāy,</i>
That	necklace	taking,	O,	Sādhu	in-hand lifting looks,
Hātētē	laiyā,	rē,	hār	Sādhu	bukētē lāgāya.
<i>Hātētē</i>	<i>lōiā,</i>	<i>rē,</i>	<i>hār</i>	<i>Shādhu</i>	<i>būkētē lāgāy.</i>
In-hand	taking,	O,	the necklace,	Sādhu	to his breast applies

FREE TRANSLATION OF THE FOREGOING.

1. At that time Sādhu Amīr went to the southern bank, and going there Sādhu Amīr began to look towards right and left.
2. There he found Bhēlbā Dēhī's flower-garden, and going into it Sādhu Amīr began to look on all sides
3. Going into the flower-garden Sādhu had a walk, and there the Sādhu Amīr found a house.
4. Seeing the house Sādhu was exceedingly pleased and Amīr Sādhu entered into the house.
5. Entering into the house what Amīr did was that he got up and sat on the golden bedstead.
6. He moved the pillows on the bed and searched, and found Bhēlbā's necklace of gems.
7. He took it up on his hand, and looked at it and laid it to his heart.

The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhāgālnāiyā thānā in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hatiā. The following special forms may be noted.

The plural is everywhere made by adding *ga*. Thus, *hōlār-ga-rē*, to children. The word for 'he' is *hētē*. Amongst special verbal forms we may note *āchhat*, thou art, *marīyēr*, I am dying; *karīyēr*, I do; *kamu*, I will say; *khāitān*, to eat, *lāng-ga*, thou didst begin.

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT)

এক জনের দুই হোলা আছিল। ছোডগায হেতার বাফেরে কৈলো, বায়াজি, আঁর ভাগে যে গাইন্ হৈছে, হে গাইন্ আঁরে দেঅ। হেইগতে হেতাব্ যা আছিল্ ব্যাযাগ্ হেতাব্ হোলাগরে ভাগ্ করি দিল্। ক দিন হরে ছোড হোলায নিজ ভাগেব্ ব্যাযাগ্ গাইন্ লই দূরৈ এক মুল্লুকে গেল গৈ, যাই বাউল্লামি করি ব্যাযাগ্ উডাইল্। যঅন্ ব্যাযাগ্ গাইন্ উডাইল্, তঅন্ হেই মুল্লুকে বড রাড্ এল্। রাড্ এ বেকিকিরে কৈল। তার হরে হেতে হেই দেশের ইগ্গা মাইন্সেব্ লগে অঅন্তর এল্ : তার হেতে হেতার ছয়ররে চরাইবাল্লাই হাঁত্রে হাডাইল্। ছয়রে যে কুঁডা খাইত হেতেও হাইলে খুসী এ হেগুন্ খাইত : মগর তাও তারে কেঅ দিতনা। যঅন হেতার বুদ্ধি ফেডে হডিল্, তঅন্ হেতে মনে মনে কইল্, আঁর বায়ার চাঅব্ বাঅরেরা কত ভালা ভালা চিজ্ অগল হেলাই ছেলাই খাইছে, আর অন্ আঁই ইযানে ভোগে মরিয়েব্। আঁই আঁর বাফের কাছে যামু, যাই কমু, বাযাজি, আঁই তৌবার কাছে ও খোদাব্ কাছে গুণা কৈছি। আঁই তৌযাব্ ছতেব্ লাইক্ ন। তৌযাব্ একজন্ গোলামেব্ মত আঁরে রাঅ। তার হরে হেতে হেতার বায়ার কাছে গেল্। হেতাব্ বাফে হেতারে দূরৈতুন্ দেইল্, দেই, দৌডি যাই হেতারে বাস্না করি, গলা ধরি চুমা দিল্। হোলায হেতাব্ বাফেরে কৈল, বাযাজি, আঁই খোদাব্ কাছেও গুণা কৈছি তৌযাব্ কাছেও গুণা কৈছি, আঁই তৌযাব্ ছতেব্ লাইক্ নঅ। হোলাব্ বাফে চাঅরেরগরে বোলাই কৈল্ এতারে ভালা কাবড আনি হিঁদাও, এউক্গা আঙ্গডি আতে লাগাও, আব্ জুতা হাঁত্ দেয়াও। তাব্ ফব্ আইয় খাই দাই খুসী করি। হোলা, মরি আবাব জিইছে, হেতারে আরাই ছিলাম আবাব হাইছি। তারা খুসী কৈন্ত লাগিল ॥

হেতাব্ বড় হোলা হাঁত্রে আছিল, যঅন্ হেতে বাড়ীব্দিগে আউ গ্যাইল, তঅন্ হেতে নাচন্ গাঅন ছনি চায়ররগরে বোলাই জিঃজাইল্ যে বাড়ীত্ এ গাইন্ কি সুক্ এছে। হেতে কৈল, জি, আম্ন্ বাভাই বাড়ীত্ আইছে ; হেতে আরামে আইযনে আম্ন্ বাফে হক্কলেরে খাবায। হেতে গোস্ন্ আই বাড়ীত্ গেল্না : হেতাব্ বাপ বাইরে আইল্। বাইরে আই, হেতারে বুজাইত লাগিল্। হেতে হেতার বাফেবে কইল্ এত বচ্ছর ধরি আঁই তৌযাব্ খেজ্মত্ করিয়েব্, আর মোডেও তৌযাব্ কথার বাযারা আই ন, তঅ আঁব্ দোস্তগরে লই ইগ্গা ছাগলেব্ ছা খাইতাম্ বুলিও দেও ন। আর যেই হোলা তৌযাব্ ব্যাযাগ্ ডুবাইছে হেতে ন আইতে ন আইতে খাবাইতা লাইগ্ জ। বাফে কৈল্, জাহ্, তুই হমানে আঁব্ লগে আছত, আর আঁব্ যা আছে ব্যাযাগ্ তোব্। তোর ভাই মরি আবাব বাঁচি আইচে, আরাই ছিলাম্, আবাব হাইছি, অঅন্ আঁগ খুসী অওনুই কতা ॥

(EASTERN GROUP.)

SOUTH-EASTERN DIALECT.

(SPHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

Pronounce *â* as the *a* in *hat*; *ê* as the *e* in *met*; *ô* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voté*; as compared with *vôtre*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.

Ēk	janēr	dui	hōlā	āchhil.	Ohhōdagāy	hētār	bāphē-rē	ka'ilō,			
Ēk	zōnēr	dūi	hōlā	āsīl.	Sūdōgāy	hētār	bāfē-rē	lō'ilō,			
One	person's	two	sons	were	The-younger	his	father to	said,			
'bāyā-jī,	ār	bhāgē	jē	gāin	haichchhē,	hēgain	ārō	dēa'	Heimatē	hētār	yā
'bāāzi,	ār	b'āgē	zē	gāin	hoissē,	hēgāin	ārē	dāō.'	Heimōtē	hētār	zā
'father,	my	in share	what	all	becomes,	that-all	me-to	give'	Accordingly	his	what
achhil	byāyāg	hētār	hōlār-ga-rē	bhāg	kari	dil.	Kadın	harē	chhōda	hōlāy	
āsīl	bēāg	hēār	hōlār-gō-rē	b'āg	kōri	dil.	Kōdın	hōrē	sūdō	hōlāē	
was	all	his	some-to	division	making	he-gave	Some-days	after	the-younger	son	
nij-bhāgēr	byāyāg	gāin	lai	durai	ēk	mullukē	gēl-gai,	yāi	bāullāmi	kari	
mz-bhāgēr	bēāg	gāin	lōi	dūroi	ēk	mūllūkē	gēl-goi,	zāi	bāūllāmi	kōri	
of-his-own-share	entire	all	taking	far	a	country-in	went away,	going	debauchery	doing	
byāyāg	urāil.	Ya'an	byāyag-gāin	urāil,	ta'an	hēi-mullukē	bara	rād	'ail.		
bēāg	urāil.	Zō'ōn	bāg-gāin	urāil,	tō'ōn	hēi-mūllūkē	bōrō	rād	'ōil.		
entire	he-wasted	When	all	he-lost,	then	in-that-country	a-great	famine	became		
Rād	'ai	bēphukirē	pha'illa.	Tār-harē	hētē	hēi	dēsēr	iggā	māinsēr	lagē	
Rād	'ōi	bēfikirē	foillō.	Tār-hōrē	hētē	hēi	dēshēr	iggā	māinshēr	lōgē	
Famine becoming	in-distress	he-fell		Thereafter	he	that	of-country	a	of-man	near	
aattar	'ail :	tā-rē	hētē	hētār	huyarē-rē	charāibāllāi	hāt-rē	hādāil.			
ōōttōr	'ōil :	tā-rē	hētē	hētār	hūōrē-rē	sōrāibāllāi	hāt-rē	hādāil.			
together	became	him	he	his	swine	for-feeding	the-field-to	sent			
Huyarē	yē	kūrā	khāita	hētē-ō	hārē	khusi	'ai	hēgun	khāita.	Magar	
Hūōrē	zē	hūrā	khāitō	hētē-ō	hārē	khūsh	'ōi	hēgūn	khāitō.	Mōgōr	
The-swine	what	hnsks	nsed-to-eat	he-also	getting	happy	being	them	used-to-eat.	But	
tā-ō	tā-rē	kēa	dita-nā.	Ya'an	hētār	būddhi	phēdē	haril,	ta'an	hētē	
tā-ō	tā-rē	kēō	dītō-nā.	Zō'ōn	hētār	būddhi	fēdē	hōril,	tō'ōn	hētē	
that-even	him-to	any-one	used-to-give-not	When	his	wisdom	in-his-belly	fell,	then	he	
manē-manē	ka'il,	'ār	bāyār	chā'ar	ba'arērā	kata	bhālā-bhālā	chij-agal			
mōnē-mōnē	kō'il,	'ār	bāār	sāōr	bāōrērā	lōtō	bhālā-bhālā	siz-ōgōl			
in-his-mind	said,	'my	father's	servants	etocetera	how-much	good-good	things			
hēlai-chhēlāi	khāichhē,	ār	an	āi	īyānē	bhōgē	marīēr,	āi	ār	bāphē	
hēlār-sēlāi	khāisē,	ār	ōn	āi	īānē	bhōgē	mōrēr,	āi	ār	bāfēr	
throwing-away	eat,	but	now	I	here	of-hunger	die,	I	my	father's	

kāchhē yāmu, yāi kamu, “bāyā-jī, āi tōyār kāchhē ō Khōdār kāchhē
kāsē zāmū, zār kōmū, “bāāzi, āi tōār kāsē ō Khōdār kāsē
 near will-go, going I-will say, “father, I thy near and God's near
 gunā kaichchhi, āi tōyār hutēr lāik na, tōyār ēkjan gōlāmēr-mata ārē
gūnā kōissi, āi tōār hūtēr lāik nō, tō-ār ēkzōn gōlāmēr-mōtō ārē
 sin have-done, I thy of-son fit am-not, thy one-man slave-like me
 raya ”” Tār-harē hētē hētār bāyār kachhē gēl; hētār bāphē hētā-rē duraityun
rā'ō.”” Tār-hōrē hētē hētār bāār kāsē gēl, hētār bāfē hētā-rē dūrōittūn
 keep ”” Thereon he his father's near went, his father him from-distance
 dē'il, dē'i, dauri yāi, hētā-rē bāsnā kari, galā dhari, chumā dīl.
dē'il, dē'i, dauri zāi, hētā-rē bāshnā kōri, gōlā dhōri, sūmā dīl.
 saw, seeing, running going, him-to love making, neck seizing, kiss gave
 Hōlāy hētār bāphē-rē ka'il, ‘bāyā-jī, āi Khodār kāchhē-ō gunā kaichchhi,
Hōlāy hētār bāfē-rē kō'il, ‘bāāzi, āi Khōdār kāsē-ō gūnā kōissi,
 The son his father-to said, ‘father, I God's near both sin have done,
 tōār kāchhē-ō gunā kaichchhi, āi tōyār hutēr lāik na' Hōlār bāphē
tōār kāsē-ō gūnā kōissi, āi tōār hūtēr lāik nō.' Hōlār bāfē
 thy near-also sin have-done, I thy son-of fit am-not.' The-son's father
 chā'arēr-ga-rē bolāi ka'il, ‘ētā-rē bhālā kābar āni hīd'āō, ēukgā āngdī
chāōrēr-gō-rē bolāi kō'il, ‘ētā-rē bhālā kābōr āni hīdāō, ēukgā āngdē
 servants-to calling said, ‘this-person-to good clothes bringing put-on, a ring
 'ātē lāgāō, ār jutā hāt dēyāō; tār-har āiya khāi-dāi khushi kari. Hōlā
'ātē lāgāō, ār zutā hāt dēāō; tār-hōr āiyō khāi-dāi khūshi kōri. Hōlā
 hand-on apply, and shoes feet-on give; thereafter coming eating-etcetera happiness let-us-make Son
 marī ābār juichhē; hētā-rē 'ārāichhilām, ābār bāichhi.' Tārā khushi
mōri ābār zūse; hētā-rē 'ārāisilām, ābār hāisi.' Tārā khūshi
 dying again has lived, him I-lost, again I-have-found' They happiness
 kāitta lāgil.
kōittō lāgil.
 to make began

Hētār bara hōlā hāt-rē āchhul, ya'an hētē bārīr dīgē āu-gyāil,
Hētār bōrō hōlā hāt-rē āsil, zō'ōn hētē bārīr dīgē āu-ggāil,
 His big son field-to was, when he of-the house towards came,
 ta'an hētē nāchan gā'au huni, chāyārar-ga-rē bolāi jingjūail yē, ‘bārīt
tō'ōn hētē nāchōn gāōn hūni, sā'ōrōr-gō-rē bolāi zinggāil zē, ‘bārīt
 then he dancing singing hearing, servants calling asked that, ‘in-house
 ēgām ki suru 'aichhē? Hētē ka'il, ‘ji, āmnār bhāi bārīt āichhē,
ēgām ki shūrū 'ōisē? Hētē kō'il, ‘zi, āmnār bhāi bārīt āisē,
 this-all what beginning is? He said, ‘Sir, Your-Honour's brother in-house has come;
 hētē āramē āyanē āmnār bāphē hakkalē-rē khābāy' Hētē gosvā 'āi
hētē āramē āyōnē āmnār bāfē hōkkōlē-rē khābāy' Hētē gōshshā 'ōi
 the safely on-coming Your-Honour's father all to gives-food' He angry becoming
 bārīt gēl-nā, hētār bāph bā'rē āil Bā'rē āi, hētā-rē bujāita lāgil.
bārīt gēl-nā; hētār bāf bā'rē āil Bā'rē āi, hētā-rē buzāitō lāgil.
 in-house went-not, his father outside came Outside coming, him to to-remonstrate began.

Hētē	hētār	bāphē-rē	ka'il,	'ōta	bachchhar	dhari	āi	tōyār	khejmat
Hētē	hētār	bāphē-rē	kō'il,	'ētō	bōsōr	dhōri	āi	tōār	khēzmōt
Ho	his	father-to	said,	'so-many	years	for	I	thy	(service)
kariyēr,	ār	mōdē-ō	tōyār	kathār	bāyārā	'ai-na,	ta-a	ār	dosta-ga-re
kōriēr,	ār	mōdē-ō	tōār	kōlhār	bā'irā	'ōi-nō,	tō-ō	ār	dostō-gō-rē
do,	and	ever	thy	words	outside	became not,	yet	my	friends
lai	iggā	chhāgalōr	chhā	khāitām	buli-ō	dēo-na.	Ar	yē	hōlā
lōi	iggā	sāgōlē	sā	khāitām	buli-ō	dāō-nō.	Ar	zē	hōlā
taking	one	goat's	had	to eat	eating even	thou-garest not	But	what	son
tōyār	byāyāg	dubāichhō	hētō	na-āitē-na-āitē	khāhāitā	lāigja.'			
tōār	bēāg	dubāisē	hetē	nō-āitē-nō-āitē	khāhāitā	lāngzō.'			
thy	entire (wealth)	hath-sunk	he	immediately-on-coming	to give-food	thou-hast-begun'			
Bāphē	ka'il,	'Jādu,	tui	hamānō	ār	lagē āchhat,	ār	ār	yā āchhē
Bāphē	kō'il,	'Zādū,	tui	hōmānē	ār	lōgē āsōt,	ār	ār	zā āsē
The-father	said,	'Son,	thou	always	my	near	art,	and	my
byāyāg'	tōr.	Tōr	bhāi	mari	ābār	bāchhi āich;	'ārāichhilām,	ābār	
bēāg	tōr	Tōr	bhāi	mōri	ābār	bāsi āisē;	'ārāisilām,	ābār	
entirely	thine	Thy	brother	dying	again	surviving	hath-come;	I-lost,	again
hāichhi,	a'an	ā-ga	khushi	aon-i	katā.'				
hāisi,	ō'ōn	ā-gō	khushi	ōon-i	kōtā.'				
have-found,	hence	wo	happy	being	(is a-correct-) saying.'				

The two following specimens come from the Rāmganj thānā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Hātiā and Chhāgālnāiyā. The first specimen is the Parable of the Prodigal Son, and the other a popular song.

There are few special forms which require notice. Forms like *lāigla*, he began, and *rāikhō*, to keep, belong to Eastern Bengal. The Infinitive in *tām*, is common to the Eastern and South-Eastern dialects. It occurs here in *ka'itām*, to say. We may note forms like *hāt-rē-ttun*, from in the field, and *tā-ga-rē*, to them. *Āmnē* means 'self' and *āmnā*, 'own.' *Tān* is used for 'him.' *Ra'ichhat* means 'thou remainest.'

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT)

একজনের দুই ছত্ৰ আছিল। ছোডগায় বাফেৰে কৈল্ বাউ, আঁর ভাগেব্ জিনিষ্ হাতি যে অয, আঁরে দেন্। বাফে তাগরে হকল্ ভাগ্ করি দিল্। কগ্ দিন্ যাইতে না যাইতেই ছোড ছতে হেইতার ব্যাক্ তান্ লই বিদেশ্ চলি গেল্। হিয়ানে যাই, বায়ত্ৰামি করি হেইতাব্ ব্যাক্ তন্ হাডি হালাইল্। ব্যাক্ খচ্চ অইল্, আর হেইদেশে ভারি রাট্ লাইগল্, তৈতে টানাটানিত্ হডিল্। হেই দেশের এক ভাল্ মাইনসেব্ কাছে যাই রৈল্। হেই ভাল্ মাইনে হেইতারে ছব্ রাইখতো বুলি হাঁত্রে দি হাডাইল্। ছয়রে যেই তুঁষ কুঁড়া খাইতো হিয়ারে দি হেইতে খুসি অই আম্না হেড্ ভইন্ত। ই রয়ম্ তুঁষ কুঁড়াও কেয় হেইতারে দিতনা। তারহর হেইতার বুঝ্ হেডে হড়ি আম্নে আম্নে কইত লাগিল্ যে, কিরে, আঁব্ বাফেব্ কত চাওব্ বাঅরে কত খায় কত হালায় ছালায়, আর আঁই হেডের জ্বালায় মরি। যাউক্ আঁই বাউরে যাই কইযে, বাউ, আঁই ধম্মেব্ কাছে আব্ আম্নার কাছে দোষ্ কইচ্চি। আঁই আম্নেব্ ছত্ৰ বুলি কইতাম্ হারিয়ে হেই রয়ম্ রইন। আঁরে আম্নেব্ চাওরেব্ মত করি রান্। ইয়ারে কই হেইতে উডি বাফেব্ কাছে আইল্। কদ্দুব্ তাফাত্ খাইক্তেই বাফে হেইতারে দেই আদব্ করি দৌড়ি যাই হেইতাব্ গলা চাবি ধরি চুমা দিল্। তয়ন্ হালায় কইল্, বাউ। ধম্মের কাছে আর আম্নাব্ কাছে কতযে ফাফ্ কইচ্চি অঅন্ আব্ আম্নের ছত্ৰ বুলি কইতাম্ হারিয়েন্ মুখ নাই। বাফে হেম্নে চাওব্গরে কইল্ খুব্ ভালাতুন্ কাবড্ চোবড্ আনি হেইতারে হিন্দা; হেইতাব্ আতে এউগ্গা আংটি, হাঁয় এক্ জোড়া জোতা দে। হিরাব্ হব্ চল্ খাই লই আযৌদ্ টাযৌদ্ করি গৈ। আঁব্ এই মরা হোলা জিই আইছে, আজাইন্না তান্ হাইছি। এই কই তারা আযৌদ্ টাযৌদ্ কইন্তো লাগিল্॥

তয়ন্ বড হোলা হাঁত্রেভুন্ বাডীর কাছে আই, গীদ নাট্ ছনি গাবুব্ এউগ্গারে ডাই জিজাইল্, গীদ নাট্ কিযেব্রে। চাওবে কইল্ আম্নেব্ ছোড ভাই আইছে। হেইতেন্ গায় বুশলে হিরি আইবনে আম্নেব্ বায় হকলেৰে খাবায। হেই কথা ছনি বড হোলা চেতি আব্ বাডীত্ গেল্না। বায় আই বড হোলারে হাইন্দো লাইগলো। তয়ন্ বড ছতে বাফেৰে কৈল্, এই চ্যান্ এত বচ্ছব্ আঁই আম্নেব্ লানতি কইল্যাম্, এক দিন্ এককান্ কথা হালাই ন। কিন্তু আম্নে কোন দিন্ এউগ্গা ছাগলেব্ বাচ্চাঅ, এইবুলি আঁরে দেন্ ন বে, আঁই আঁর আম্না আম্নী লই এককানা আযৌদ্ টাযৌদ্ করি। আর যেইহতে আম্নার ট্যা, হইনা ব্যাক লুচ্চামি করি উডাইল্, হেই হোলা আইতে আইতে আম্নে হেম্নে হেইতাব্ লাই এক খাবানি দি বইলেন্। বাফে হেইতারে কৈল্, এরে, তুই হমানে আঁর কাছেই রইছত্, আঁর যে আছে না আছে ব্যাক্ তোয়্। তোয়্ মরা ভাই বাঁচি আইছে, আজাইন্না তান্ হাইছি, অঅন্ আঁগ আযৌদ্ টাযৌদ্ করি খুসী অওন্ই কতা॥

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like *sh* in *shell*, which is represented by *sh*. *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *tree*, *o* as the *o* in *hot*; and *ai* as in *ai*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *prince* and is the *o* in the French word *otie* as compared with *otire*. It should be carefully distinguished from the *o* of *ho*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk	janēr	dui	hut	āchhl.	Chhōdagāya	bāphē-rē	kail,	'bāu!	ār
Ēk	zōnēr	dūi	hut	āsil	Sūlōgāy	bāfēr	kō'il,	'bāu!	ār
One	man's	two	sons	were	The younger	the-father's	and,	'father,	my
bhāgēr	junish-hāt	yē	'ay,	ā-rē	dōn'	Bāphē	tā-ga-rē	hakkal	bhāg kari
b'āgēr	zunish-hāt	zē	'ōy,	ā-rē	dōn'	Bāfēr	tā-gū-rē	kō'lol	b'āg kōri
of share	prop-erty	what	in,	me 'o	give'	The father	'son to	all	division making
dil.	Kagdin	yāntē-nā-yāntē-i	chhōda	hutē	hētār	byāktām	lāi	budēs	chali-
dil.	Kōgdin	zāntē-nā-zāntē-i	sōdō	hutē	hētār	byāktām	lōi	budēs	sōl-
gave	Some days	going-or-not	going even,	the younger	son	is	all 'his	taking fore	good rest-
gel.	Ḥyānē	yāi,	bāyatrām	kari	hētār	byāk	tal-hīri	hālāl.	Byāk
gēl.	Ḥyānē	zāi,	bāōtrām	kōri	hētār	byāk	tal-hīri	hālāl.	Byāk
away	There	going,	detachment	doing	is	entire	washing	there-	away
khachecha	'aīl,	ār	hēi	dēshē	bhāri	rāt	lāglā,	tai tē	tānātānit
khōchō	'ōil,	ār	hēi	dēshē	bhāri	rāt	lāglō,	toi tē	tānātānit
spent	became,	and	that	country-in	great	famine	begin,	then	is in trouble
Ḥoi	dēsēr	ēk	bhāl	mānsēr	kāchhlē	yai	rail.	Ḥei	bhāl
Ḥei	dēshēr	ēl	bhāl	mānshēr	kāshē	zāi	rō'il	Ḥei	bhāl
That	country's	one	respectable	man's	near	going	he remained	The	respectable
huyar	rāuktō	buli	hāt-rē	di	hādāl;	huyarē	yēi	tūsh-kūrā	khāitō
hūōr	rāukhtō	būli	hāt-rē	di	hādāl,	hūōrē	zēi	tūsh-kūrā	khāitō
swine	to keep	saying	field to	giving	sent,	the swine	what	husks	used to eat
di	hētō	khushi	'ai	āmnā	hēd	bhā'itta;	ēi	rayam	tūsh-kūrā-ō
di	hētē	khūsh	'ōi	āmnā	hēd	b'ō'ittō;	ēi	rō'ōm	tūsh-kūrā-ō
'with	he	happy	being	his own	belly	would-fill,	this	manner	husks-even
dita-nā.	Tār-har	hētār	bujh	hēdō	liari,	āmnē-āmnē	ka'ita	lāgil	yē,
dītō-nā.	Tār-hōr	hētār	būz	hēdō	hōri,	āmnē-āmnē	kō'itō	lāgil	zē,
used-to give-not	Thereafter	his	sonso	in belly	falling,	to himself	to say	he began	that,
ār	bāphēr	kata	chāōr	bāa-rē	kata	khāya	kata	hālāy-chhālāy,	ār āi
ār	bāfēr	kōtō	sāōr	bāō-rē	kōtō	khāy	kōtō	hālāy-sālāy,	ār āi
my	father's	how-many	servants	etcetera	how-much	eat	how much	throw-away,	and I
hēdēr	jvālāy	marī;	yāuk,	āi	bāu-rē	yāi	kaiyē,	"bāu,	āi
hēdēr	zālāy	mōri;	zāuk,	āi	bāu-rē	zāi	kō'izē,	"bāu,	āi
belly's	burning-by	die,	lot-go,	I	father to,	going	lot-mo	say-that,	"father,

ār āmnār kāchhē dōsh kā'ichchi; āi āmnēr hut buli ka'itām hāriyē hi-
 ār āmnār kāsē dōsh kō'issi; āi āmnēr hut buli kō'itām hāri-zē hēi-
 and of-Your-Honour near fault have done, I Your-Honour's son calling to-say can that-
 rayam ra'i-na; ā-rē āmnēr chāōrēr mata kari rān." Iyā-rē ka'i hēitē
 rō'ōm rō'i-uō; ā-rē āmnēr sāorēr mōtō kōri rān." Iā-rē kō'i hēitē
 kind remain not, me Your-Honour's servants like making keep" This saying he
 udi bāphēr kāchhē āl. Kaddur tāphāt thaiktē-i bāphē hēitā-rē dē'i ādar
 udi bāfēr kāsē āl. Kōddūr tāfāt thāiktā-i bāfē hēitā-rē dē'i ādōr
 arising father's near came Long distance remaining-even the father him seeing, pity
 kari daur-dī yāi hēitār galā chābi dhari chumā dīl. Tayan hōlāy ka'il,
 kōri daur-dī zāi hēitār gōlā sābi d'ōri sūmā dīl. Tō'ōn hōlāy kō'il,
 doing running going his neck pressing seizing kiss gave Then the son said,
 'Bāul dhammēr kāchhē ār āmnār kāchhē kata-yē phāph ka'ichchi, a'an
 'Bāōl dhōmmēr kāsē ār āmnār kāsē kōtō-zē fāf kō'issi o'ōn
 'Father, of-virtue near and of-Your Honour near how-much sin I-have done, now
 ār āmnēr hut buli ka'itām hāriyēn mukh nāi.' Bāphē hēmnē chaōr-ga-rē
 ār āmnēr hut buli kō'itām hāriyēn mukh nāi' Bāfē hēmnē sāor-gō-rē
 more Your Honour's son calling to-say of-being-able the-face is-not' The father then the servants
 ka'il, 'khub bhālā-tun kābar-chōbar āni bēitā-rē hind'ā, hēitār 'ātē ēuggā
 kō'il, 'khūb bhālā-tūn kābōr-s'ōbōr āni hēitā-rē hind'ā; hēitār 'ātē ēuggā
 said, 'very than-good clothes-etcetera bringing him put-on, his hand-on a
 āngti, hāy ēk jōrā jōtā dē; hiyār har chal, khāi lai āyōd-tayōd kari-gai
 āngti, hāy ēk zōrā zōtā dē; hār hōr sōl, khār-lōi āūd-tāūd kōri-gor,
 ring, feet a pair shoes give, of-this after come, let-us-eat rejoicing let-us-make
 ār ēi marā hōlā jī āichhē, ājānyā tān hāichhi.' Ei ka'i tārā āyōd-
 ār ēi mōrā hōlā zī āisē; āzānyā tān hāisi' Ei kō'i tārā āūd-
 my this dead son living has-come; being-lost him I-have-found' This saying they re-
 tāyōd ka'ittō lāgil
 tāūd kō'ittō lāgil.
 joining to-make began

Tayan bara hōlā hāt-rē-ttun bārīr kāchhē āi, gīd nāt huni, gābur
 Tō'ōn bōrō hōlā hāt-rē-ttūn bārīr kāsē āi, gīd nāt hūni, gābur
 Then the-elder son the field-in-from of-the-house near coming, songs dances hearing, servant
 ēuggā-rē dā'i jūñāil, 'gīd nāt kiēr rē?' Chāōrē ka'il, 'āmnēr chhōda
 ēuggā rē dā'i ziggāil, 'gīd nāt kiēr rē?' Sāorē kō'il, 'āmnēr sōdō
 one calling asked, songs dances why O?' The-servant said, 'Your-Honour's younger
 bhāi āichhē, hēitēn gāy kusalē hiri āiyanē, āmnēr bāy hakkalē-rē
 bhāi āisē, hēitēn gāy kūshōlē hiri āiōnē, āmnēr bāē hōkkōlē-rē
 brother has come, his body in-health returning on-coming, Your-Honour's father all-to
 khābāy.' Hēi kathā huni bara hōlā chēti ār bārīt gēl-nā Bāy
 khābāy' Hēi kōthā hūni bōrō hōlā sēti ār bārīt gēl-nā. Bāē
 food-is-giving' This word hearing the-elder son being angry more in house went not The-father
 āi bara hōlā-rē hāiddō lāiglō. Ta'an bara hutē bāphē-rē ka'il, 'ēi
 āi bōrō hōlā-rē hāiddō lāiglō. Tō'ōn bōrō hutē bāfē-rē kō'il, 'ēi
 coming the-elder son-to remonstrances began. Then the elder brother the father-to said, 'this
 Bengali

chyān, ēta bachohhar āi āmnēr lānati ka'ilyām, ēk din-a ēkkān kathā
 syān, ētō bōssōr āi āmnēr lānōti kō'illām, ēk din-ō ēkkān kōlhā
 look, so-many years I Your-Honour's service made, one day-even a-single word
 hālāi na, kintu āmnē kōna-din-a ēuggā chihāgalēr bāchchā-a ēi buli
 hālāi nō, kintū āmnē kōnō-din-ō ēuggā sūgōlēr bāssā-ō ēi būli
 I-threw-away not, but Your-Honour any-day-even a-single goat's young one-even this saying
 ā-rē dōn nayē, āi ār āmnā-āmnī lai ēkkānā āṣṣ-d-ṭāṣṣ kari; ār yēi hutē
 ā-rē dēn nōzē, āi ār āmnā-āmnī lōi ēkkānā āṣṣ-d-ṭāṣṣ kōri; ār zēi hutē
 me to gave not, that my mutual-friends taking a rejoicing-may make, and what see
 āmnār tyā haisā hyāk luehchāmi kari urāil, hēi hōlā āitē āitē āmnē
 āmnār tyā haisā byāk luehchāmi kōri urāil, hēi hōlā āitē-āitē āmnē
 Your Honour's all money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour
 hēmne hētār lāi ēk khābāni di-ba'ilēn.' Bāphē hētār-kāi, 'ērē, tui
 hēmne hētār lāt ēk khābāni di-bō'ilēn.' Bāfē hētār-rē kō'il, 'ērē, tūē
 then his for the sake a feast prepared ' The-father him-to said, 'O, thou
 hamānē ār kāchhē-i ra'icuhat, ār yē āchhē-nū-āchhē byāk tōr. Tōr marā
 hōmānē ār kāsē-i rō'isōt, ār zē āsē-nō-āsē byāk tōr. Tōr mōrā
 always my near even remainest, my what is-or is not all (is) thine Thy dead
 bhāi bāchi āichhē; ājainyā, tān hāichhi; a'an ā-ga āyṣṣ-d-ṭāṣṣ kari khusi
 bhāi bāsi āisē; āzāinyā, tān hāisi; o'on ā-gō āṣṣ-d-ṭāṣṣ kōri khushi
 brother surviving hath come, being-lost, him I-have-found; now we rejoicing making happy
 'anoi kalā.
 'ōom kōtā
 being (is a correct-) saying.'

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

রামেব্ হতুর্ কৈকৈমা, রাবনেব্ হতুর্ রাম্।
 চোরের্ হতুর্ চান্নি ফয়র্, কুড়িয়ার্ হতুর্ কাম্ ॥
 জলের্ হতুর্ ফোক ফোওনা, ফানের্ হতুর্ চূন্।
 বাঁসের্ হতুর্ বাঁসের্ ঘুন, জোঁকের্ হতুর্ নূন্ ॥
 মাডের্ হতুর্ ঘাস্, ঘাসের্ হতুর্ চাস্।
 ফোলাফানের্ ফিনাই হতুর্, বুডার্ হতুর্ কাস্ ॥
 গৌজা ফুতেব্ বাফ্ হতুর্, ভিন্ ভাতে ফব্।
 চৈত্র মাসে কাঁখা হতুর্, যদি না হয্ জর্ ॥
 গাছের্ হতুর্ লতা, আমের্ হতুর্ ফোক্।
 হতিন্ হতিনের্ হতুর্, দেহের্ হতুর্ হোগ্ ॥
 হাঁফের্ হতুর্ বেজি, ফুইরের্ হতুর্ হেনা।
 হউরি ফুতের্ বোর্ হতুর্, বোঁয়ে ফিন্দলে তেনা ॥
 হইরের্ হতুর্ বাইরা কাল্, মাছের্ হতুর্ জাল্।
 আশ্বকের্ হতুর্ উচিত কথা, ছুই চউক্ লাল্ ॥
 দুধের্ হতুর্ চনা আর মুখের্ হতুর্ বরণ।
 ভাই বাপ্ হতুর্ অয় মাউগের বশ্ যে জন ॥

As in the dialect of Hatia, an initial *pa* is pronounced *pha* (*fa*), not *ha*, in poetry

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an expirato, which gives a pronunciation like that of *har* in the French word *hôte*. *s* is pronounced hard as in *thus*, *sun*, and not as the *sh* in *shell*, which is represented by *sh*. *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *o* as the *o* in *hot*, and *u* as the *u* in *put*. The letter *o* (with *any diacritical mark) represents the short round of the *o* in *hour*. It is the first *o* in *promote* and is the *o* in the French word *treize* compared with *trêze*. It should be carefully distinguished from the *ō* of *hour*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Rāmēr	hattur	Kēkai-mī,	Rābanēr	hattur	Rām.
Rāmēr	hottūr	Kēlū-mā,	Rābōnēr	hottūr	Rām.
Chōrēr	hattur	ohānni	phayar,	kuriyār	hattur lām.
Sōrēr	hottūr	sānni	fo'ōr,	lāyār	hottūr lām.
Jalēr	hattur	phōk	phōonā,	phānēr	hattur chūn,
Zōlēr	hottūr	foh	fuōnā,	fānēr	hottūr sūn,
Bāsēr	hattur	bāsēr	ghun,	jōkēr	hattur nūn
Bāshēr	hottūr	bāshēr	ghūn,	zōlēr	hottūr nūn.
Mādēr	hattur	ghīs,	ghāsēr	hattur	chās.
Mādēr	hottūr	ghās,	ghāshēr	hottūr	sāsh
Pholāphānēr	philāi	hattur,	būrār	hattur	kas
Folāfānēr	filāi	hottūr,	būyār	hottūr	lāsh.
Gōjā	phutēr	bāph	hattur,	bhun	bhātē phar,
Gōjā	futēr	būf	hottūr,	bhun	bhātē fōr,
Chaitra	māsē	kāthā	hattur,	yadi	nā 'ay jar
Sotrō	māshē	kāthū	hottūr,	zōdi	nū 'ōy zōr.
Gāchhēr	hattur	latā,	āmēr	hattur	phōk.
Gāsēr	hottūr	lōtā,	āmēr	hottūr	fōl.
Hatin	hatinēr	hattur,	dēhēr	hattur	hōg.
Hōtin	hōtinēr	hottūr,	dēhēr	hottūr	hōg.
Hāphēr	hattur	bēji,	phurēr	hattur	hēnā.
Hāfēr	hottūr	bēzi,	furēr	hottūr	hēnā
Hauī	phutēr	baur	hattur,	bauyē	phindlē tēnā.
Hauri	futēr	baur	hottūr,	baue	findlē tēnā.
Hairēr	hattur	bāirā	kāl,	māchhēr	hattur jāl
Hāirēr	hottūr	bāirā	kāl,	māsēr	hottūr zāl.
Āmmakēr	hattur	uchit	kathā,	dui	chauk lāl.
Āmmōkēr	hottūr	usit	kōthā,	dui	sauk lāl.

Dudhēr	hattur	chanā	ār	mukhēr	hattur	baran.
<i>Dudhēr</i>	<i>hottūr</i>	<i>sōnā,</i>	<i>ār</i>	<i>mūkhēr</i>	<i>hottūr</i>	<i>bōrōn.</i>
Bhāi	bāndhav	hattur	'ay,	māuger	baś	yē jan.
<i>Bhāi</i>	<i>bāndhōb</i>	<i>hottūr</i>	<i>'ōy,</i>	<i>māūgēr</i>	<i>bōsh</i>	<i>zē zōn</i>

-
- (1) Mother Kaikēyi was the enemy of Rāma, while Rāma was the enemy of Rāvaṇa
A moonlit night is the enemy of the thief, while work is the enemy of the idle.
- (2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.
Weevils are the enemies of bamboos, while salt is the enemy of the leech.
- (3) Grass is the enemy of the field, while cultivation is the enemy of the grass.
Enlarged spleen is the enemy of the children, while cough is the enemy of the old.
- (4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other
A quilt is an enemy in the month of Chaitra, unless one has got fever.
- (5) Creepers are enemies of trees, while worms are the enemies of mangoes.
Co-wives are enemies of each other, while sorrow is the enemy of the body.
- (6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.
A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.
- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.
A word in season is the enemy of the fools, and makes his eyes red with anger
- (8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.
Brothers and friends are enemies when one is very much attached to his wife

CHĀKMĀ SUB-DIALECT.


Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of *Lingua Franca*, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khami Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrū, which was again interpreted into Maghī, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Chākmā Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chākmā, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmēr character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmēr alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chākmā. The resemblance between Chākmā and Khmēr does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is *ā*, not *a*, though even in this, there are noteworthy points of resemblance. The Khmēr sign for *ja* has not the hook on the right hand side possessed by the Chākmā *jā*. This hook represents the *ā*. Similarly the hooks on the side of the Chākmā *tā*, *thā*, and *rā*, are all relics of the old sign for *ā*. Chākmā is spoken by about 20,000 people.
































The following account of the Chākmā alphabet is based on information provided by Dewan Kristo Chandra, a gentleman of Chākmā nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.


The Chākmā alphabet is as follows.—


















<i>kā</i>	<i>khā</i>	<i>gā</i>	<i>ghā</i>	<i>nā</i>
<i>chā (sā)</i>	<i>chhā</i>	<i>jā</i>	<i>jhā</i>	<i>ñā</i>
<i>ta</i>	<i>thā</i>	<i>dā</i>	<i>dhā</i>	<i>ñā</i>
<i>tā</i>	<i>thā</i>	<i>dā</i>	<i>dhā</i>	<i>nā</i>
<i>pā</i>	<i>phā</i>	<i>bā</i>	<i>bhā</i>	<i>mā</i>
<i>yā</i>	<i>rā</i>	<i>lā</i>	<i>wā</i>	<i>shā</i>
<i>hā</i>	<i>hlā</i>	<i>ā</i>		






The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not *a* as in other Indian languages, but *ā*. Note also that  the initial form (there is, of course, no non-initial form) of *ā* is treated as a consonant, much as the letter *alif* is treated as a consonant in Arabic.


For purposes of comparison, I here give the usual Burmese forms of the consonants:—










	<i>ka</i> ,		<i>lha</i> ,		<i>ga</i> ,		<i>gha</i> ,		<i>ṇ</i> ,
	<i>cha</i> ,		<i>chha</i> ,		<i>ja</i> ,		<i>gha</i> ,		<i>ñā</i> ,
	<i>ta</i> ,		<i>tha</i> ,		<i>da</i> ,		<i>dha</i> ,		<i>na</i> ,
	<i>ta</i> ,		<i>tha</i> ,		<i>da</i> ,		<i>dha</i> ,		<i>ṇa</i> ,
	<i>pa</i> ,		<i>pha</i> ,		<i>ba</i> ,		<i>bha</i> ,		<i>ma</i> ,
	<i>ya</i> ,		<i>ra</i> ,		<i>la</i> ,		<i>ṛa</i> ,		
	<i>sa</i> ,		<i>ha</i>						

As regards vowels, except  *ā*, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison.—

Chākṃā forms					Burmese forms	
	Over the consonant	.	.	.	None	<i>a</i>
	No sign	.	.	.		<i>ā</i>
	Over the consonant	.	.	.		<i>i</i>
	Ditto	.	.	.		<i>i</i>
	Under the consonant	.	.	.		<i>e</i>
	Ditto	.	.	.		<i>ē</i>
	Before the consonant	.	.	.		<i>ē</i>
	Over the consonant	.	.	.		(as for <i>ei</i>)
	On each side of the consonant	.	.	.		<i>ō</i>
	Ditto	.	.	.		<i>au</i>

When a consonant has no vowel the sign — is put over the consonant, equivalent to the Burmese  and the Bengali . Thus, Chākṃā , Burmese , and Bengali , all represent the letter *k*, without any vowel.

We thus get the following examples of the way in which non-initial vowels are attached to the letter  *kā*.—

 *kā*,  *ka*,  *ki*,  *kī*,  *ku*,  *kū*,  *kē*,  *kai*,  *kō*,

 *kau*  *k̄*.

The Verb Substantive is conjugated as follows :—

Present.		Past.	
Sing. and plur.		Sing.	Plur.
1.	<i>āgi</i> , I am, we are.	<i>ēlūn</i> , I was,	<i>ēlan</i> , we were.
2.	<i>āgas</i> , or <i>nē</i> , thou art, you are.	<i>ēlē</i> , thou wast,	<i>ēlā</i> , you were.
3.	<i>agē</i> , or <i>nē</i> , he is, they are.	<i>ēl</i> , he was ;	<i>ēlāk</i> , they were.

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in *ūn* or *an*. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in *mai*, as in *jēmai*, having gone.

A brief Ohākṁā Vocabulary, under the name of Doing-núk, is given by Phayre on p 712 of Vol. X, Pt I, 1841, of the Journal of the Asiatic Society of Bengal.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

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[No. 74.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ēk <i>One</i>	jana-tūn <i>man-from</i>	dibā <i>two</i>	pwā <i>sons</i>	ēl. <i>were.</i>	Chikan <i>The-younger</i>		
pwāwai <i>son</i>	tā <i>his</i>	bāba-rē <i>father-to</i>	kala, <i>said,</i>	‘bābā, <i>‘Father,</i>	shampatti <i>property</i>		
mar <i>my</i>	bhāgē <i>in-share</i>	jē <i>which</i>	parē, <i>falls,</i>	ma-rē <i>me-to</i>	dē. <i>give.’</i>		
Tār <i>His</i>	bābē <i>father</i>	tār <i>his</i>	jē <i>what</i>	ēl <i>was</i>	bhāg <i>share</i>	dila. <i>gave.</i>	
5 Bēs <i>Many</i>	din <i>days</i>	na <i>not</i>	gēl, <i>went,</i>	tē <i>he</i>	tā <i>his</i>	bhāgat <i>in-share</i>	jē <i>what</i>
pēyē <i>he-got</i>	abākkāni <i>all</i>	ēgattar <i>together</i>	gari, <i>having-made,</i>	dūr <i>far</i>			
ēk <i>one</i>	dēshat <i>in-country</i>	gēl. <i>went</i>	Shidū <i>There</i>	jēnai <i>having-gone</i>			
lūchchwāmi <i>debauchery</i>	kari <i>doing</i>	abākkāni <i>all</i>	hārēla. <i>he-lost.</i>				

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	Tē <i>He</i>	abākkāni <i>all</i>	hārēnai, <i>having-lost,</i>	shē <i>that</i>	dēshat <i>country-in</i>	
10	bār-dānar <i>very-great</i>	bhādarāt <i>famine</i>	hal <i>became.</i>	Tē <i>He</i>	shēlakkē <i>then</i>	
	tār <i>his</i>	kiōhchū <i>anything</i>	nēi-dēyān, <i>not-remaining,</i>	manat <i>in-mind</i>	tūlla. <i>felt.</i>	
	Tē <i>He</i>	shidūgār <i>of-that-place</i>	ēk-jan <i>one-person</i>	bar-mānshyār <i>big-man-of</i>	kai <i>near</i>	
	gēl. <i>went</i>	Tē <i>He</i>	tārē <i>him</i>	shūgar <i>swine</i>	charēda <i>to-feed</i>	tār <i>his</i>
	bhūyat <i>field-in</i>	dipā-dēla <i>sent</i>	Tē <i>He</i>	shūgara-ādhār <i>swine-food</i>	tūs <i>husks</i>	
15	pēlē <i>having-got</i>	ya, ūohchwā-gari <i>even, happiness-making</i>	pēt <i>belly</i>	bharī <i>having-filled</i>	khēda, <i>would-eat,</i>	phalēshāt <i>but</i>
	kyā <i>anyone</i>	tārē <i>him-to</i>	na <i>not</i>	dilāk. <i>gave.</i>	Pichē <i>Afterwards</i>	tē <i>he</i>
	manē <i>in-mind</i>	manē <i>in-mind</i>	tārētē <i>himself-to</i>	kala, <i>said,</i>	‘mar <i>‘my</i>	bābar <i>father’s</i>
	kata <i>how-many</i>	mēnādāri <i>salaried</i>	chāgarar <i>servants’</i>	bēida <i>much</i>	khēbār <i>of-eating</i>	
	mānshya-rē <i>(other)-men-to</i>	dibār <i>of-giving</i>	āgē, <i>is ;</i>	mūi <i>I</i>	pēt-parai <i>hunger</i>	
20	maranar. <i>am-dying.</i> Bengali	Mūi <i>I</i>	ittūn <i>here-from</i>	ma <i>my</i>	bāba <i>father</i>	idū <i>near</i>
						jēm. <i>will-go.</i> 2 v

	Jēinai <i>Having-gone</i>	tā-rē <i>him-to</i>	kam, <i>I-will-say,</i>	“bābā, “ <i>Father,</i>	mūi <i>I</i>	Isshara <i>God</i>	
	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>	dūsgarjyān ; <i>sinner-am ;</i>		
	mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay. <i>am-not.</i>	Marē <i>Me</i>
	mēnādāri <i>salaried</i>	chāgar <i>servant</i>	rāgā ” ’ <i>keep ” ’</i>	Tē <i>He</i>	tār <i>his</i>	bāba <i>father</i>	shidū <i>near</i>
25	ēl <i>came.</i>	Tē <i>He</i>	bēida <i>great</i>	dūrat <i>distance-in</i>	thāktē <i>remaining</i>	tār <i>his</i>	
	bābē <i>father</i>	tārē <i>him</i>	dēla , <i>saw ;</i>	tār <i>his</i>	dayā <i>compassion</i>	hal ; <i>became ;</i>	dhābā <i>running</i>
	jēinai <i>having-gone</i>	tār <i>his</i>	pwār <i>son's</i>	tadāt <i>neck-on</i>	bērēi <i>round</i>	dhari <i>seizing</i>	
	chūmila. <i>he-kissed.</i>	Tār <i>His</i>	pwā <i>son</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘bābā, ‘ <i>Father,</i>	mūi <i>I</i>
	Isshara <i>God</i>	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near also</i>		
30	dūsgarjyān. <i>sinner-am.</i>	Mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay.’ <i>am-not.’</i>
	Tār <i>His</i>	bāb <i>father</i>	tār <i>his</i>	chāgar-shagal-kē <i>servants-all-to</i>	kala, <i>said,</i>		
	‘kūp-gamat-tūn <i>Very-good-in-from</i> Bengali.	kābar <i>robe</i>	ān <i>being</i>	tārē <i>him</i>	pinēi <i>having-clothed</i>		2 r 2

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dē ;	tār	hādat	ēkkwā	ānūdi	pinēi
<i>give ;</i>	<i>his</i>	<i>hand-on</i>	<i>a</i>	<i>ring</i>	<i>having-put-on</i>

dē,	tār	thēnat	jadā	pinēi	dē ,	hēbē,
<i>give,</i>	<i>his</i>	<i>feet-on</i>	<i>shoes</i>	<i>having-put-on</i>	<i>give ,</i>	<i>now,</i>

35	ējha,	āmī	khēi	dēi	ūchchwā	garī.	Kyājadē
	<i>come,</i>	<i>(let)-us</i>	<i>having-eaten</i>	<i>et-cetera</i>	<i>merriment</i>	<i>make.</i>	<i>Because</i>

mai	ēi	pwā	mar-jyē,	ābār	bāchchyē ;	tārē
<i>my</i>	<i>this</i>	<i>son</i>	<i>having-died-went,</i>	<i>again</i>	<i>survived ;</i>	<i>him</i>

hārēyang,	ābār	pēlūn '	Tārā	ūchchwā-garā
<i>I-lost,</i>	<i>again</i>	<i>I-found '</i>	<i>They</i>	<i>merriment-making</i>

lāgilāk.
began.

Shyākkē	tār	dānar	pwā	tār	bhūyat	ēl.
<i>At-that-time</i>	<i>his</i>	<i>great</i>	<i>son</i>	<i>his</i>	<i>field-in</i>	<i>was</i>

40	Tē	bhūyat-tūn	ghara	kai	ēmai	nāch	gīt
	<i>He</i>	<i>field-in-from</i>	<i>house</i>	<i>near</i>	<i>having-come</i>	<i>dancing</i>	<i>singing</i>

shūrna	Tē	ēk-jan	chāgar	dākī
<i>heard</i>	<i>He</i>	<i>one-person</i>	<i>servant</i>	<i>having-called</i>

pūjār	galla,	'yāni	kī ? '	Chāgar	tā-rē
<i>asking</i>	<i>made,</i>	<i>'there</i>	<i>what ? '</i>	<i>Servant</i>	<i>him-to</i>

kala,	'tar	bhēi	ēsshayē ;	tar
<i>said,</i>	<i>'thy</i>	<i>brother</i>	<i>has-come ;</i>	<i>thy</i>

bāb	ēk	khānā	dyē,	kyājadē	tē
<i>father</i>	<i>a</i>	<i>feast</i>	<i>gave,</i>	<i>because</i>	<i>he</i>

45 ၁၆ နှစ် ၁၁ နှစ် ၆ နှစ် ၇ နှစ် ၁၁ နှစ် ၆ နှစ် ၁၁ နှစ် , ၆ နှစ်

ਭੀ ਨੇ ਆਪਣੇ ਦੋ ਭਰਾਵਾਂ ਨੂੰ ਵੀ ਆਪਣੇ ਨਾਲ ਲੈ ਕੇ ਆਪਣੇ ਪਿਤਾ ਦੇ ਘਰ ਆ ਗਿਆ।

သို့မဟုတ် ဘာကြောင့်လဲ မသိဘဲ နေထိုင်နေရတာကို အကဲခတ်

6 2 5 0 6 4 5 6 4 3 2 1 6 2 0

ಆ ೨ ೬ ೨ ಹ ನ ಅ ಅ ಖ ಒ ನ ಫ ಬ ನ ೨

50 အရှင် ဗုဒ္ဓ၏ ဗိမ္ဗူ ၁၈၆၅ စာ ၄ ၃ ၁

[illegible]

• သက်လည် ပြောဆိုခြင်း မှတ်တမ်းများ

ನನ್ನ ೨೩ ನ್ನಿಗಾಗಿ, ಯಾವುದೇ ೪ 6ನೇ ದಿನ

သစ်ပင်တို့ နှစ်ပတ်လည် ၁၆၅၆၂ ၆၈၆၀

55 ၆၈ န ၈ န ၆၃ ၈ ၀ ၆၈၈ ၁၃

၂၈၂၁ ခုနှစ် ဇူလိုင်လ ၁၆ ရက်နေ့

45	tāiē <i>him</i>	ārāmē <i>in-health</i>	gamari <i>in-goodness</i>	pēyē ? <i>got ?</i>	Tē <i>He</i>			
	rāg <i>(in)-anger</i>	jali , <i>burnt ,</i>	ghara <i>house</i>	bhidarē <i>inside-in</i>	na <i>not</i>	gēl. <i>went.</i>		
	Shiyājadē <i>For-that-reason</i>	tār <i>his</i>	bāb <i>father</i>	ghara <i>house</i>	bhidarat-tūn <i>inside-in-from</i>	nigili <i>having-emerged</i>		
	ēl <i>came.</i>	Tā-rē <i>Him-to</i>	būjēi <i>entreaty</i>	kala. <i>made</i>	Tē <i>He</i>	tār <i>his</i>		
	bāba-rē <i>father-to</i>	kala, <i>said,</i>	‘ bābā, <i>‘ Father,</i>	mūi <i>I</i>	tar <i>thy</i>	chāgarī <i>service</i>		
50	bhālūk-bajar-sang <i>many-years-during</i>		garanar, <i>am-dong,</i>	tar <i>thy</i>		hūkūma <i>command</i>		
	bāiā <i>outside</i>	kichchū <i>anything</i>	na <i>not</i>	garang , <i>I-do ,</i>	ta <i>yet</i>	tūi <i>thou</i>	ēkkwā <i>a-single</i>	
	shāgal-cha <i>goats'-young-one</i>	ma-iē <i>me-to</i>	na <i>not</i>	dyas, <i>gavest ,</i>	mar <i>my</i>	shang-shamārjyā <i>friends</i>		
	lai. <i>having-taken</i>	khushi <i>joy</i>	garang <i>I-may-make</i>	Tar <i>Thy</i>	ēi <i>this</i>	pwā, <i>son,</i>	jē <i>who</i>	tar <i>thy</i>
	shampatti <i>property</i>		lūchchwāmi kari <i>debauchery having-done</i>		urēyē, <i>squandered,</i>		jē <i>when</i>	tē <i>he</i>
55	el, <i>came,</i>	tār <i>him-of</i>	jadē <i>for-the-sake</i>	tūi <i>thou</i>	ēk <i>a</i>		khānā <i>feast</i>	
	dili ' <i>gavest.'</i>	Tār <i>His</i>	bāb <i>father</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘ pūt, <i>‘ son,</i>	tūi <i>thou</i>	

নন্যে অসম্ভব . নন্যে লভ্যে

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নন্যে ,

CHAKMA OF CHITTAGONG HILL 1880

11

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১৪৩৮

[No. 75]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT

(CHITTAGONG HILL TRACTS)

CHĀKMĀ SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adyē <i>Formerly</i>	ēk <i>a</i>	rājā <i>king</i>	ēl. <i>was</i>	Tār <i>His</i>	ēkkwā <i>one</i>	
bēida <i>very</i>	dal <i>lovely</i>	jhi <i>daughter</i>	ēl. <i>was.</i>	Kannyār <i>The-daughter's</i>	bēida <i>much</i>	dalar <i>beauty-of</i>
kathā <i>story</i>	nānān <i>different</i>	dēshat <i>countries-in</i>	bēi <i>sitting</i>	jēinaī <i>(10 gradually) having-gone</i>	nānān <i>different</i>	dēshar <i>countries-of</i>
mānshyē <i>people</i>	kai <i>to-talk-of</i>	pāllāk. <i>were-able.</i>	Ēi <i>This</i>	kathā <i>story</i>	shūni <i>having-heard</i>	ghadaki <i>match-makers</i>
5 ēdāk <i>to-come</i>	lāgilāk <i>began.</i>	Rājā <i>The-king</i>	tār <i>his</i>	ūjū <i>only</i>	ēkkwā <i>one</i>	jhi <i>daughter</i>
kēnai <i>saying</i>	tārē <i>her</i>	bar <i>very</i>	bēs <i>much</i>	āspēda. <i>loved.</i>	Shiyājadē <i>For-that-reason</i>	
kannyā <i>the-damsel</i>	jyān <i>what</i>	katha <i>word</i>	shyān <i>that</i>	garta <i>he-used-to-do.</i>	Kannyā <i>The-damsel</i>	dānar <i>great</i>
halē <i>became</i> Bengali.	pan <i>a-vow</i>	galla, <i>made,</i>	‘tē <i>‘she</i>	jēi <i>what</i>	kāmhān <i>precipice</i>	dēgēi <i>will</i> diba, <i>show,</i> 2 x 2

দেখা যায় যে যে কালের মধ্যেই যেখানে যেখানে

10 তাই যে কালের মধ্যেই

দেখা যায় যে যে কালের মধ্যেই যেখানে যেখানে
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shē kāmhanat-tūn jēi ganat jhām dī pāriba, tē
that precipice-on-from who the-river-in jump to-give will-be-able, she

10 tāre nek laba.
him as-husband will-take.

Shē-dallyā-kari mānshshyārē kai-dibār-jadē tā
That-sort-dong people for-of-telling her

bāba-rē kala. Tā bābē, 'shē-dallyā gallē, mānūs
father-to said. Her father, 'that-sort if-it-is-done, the-men

maribāk,' kēnai tā-rē bēda būjēla. Tār jhiwai
will-die,' having-said her-to much remonstrated His daughter

na shūnna Rājā tār jhyā-rē dāya garē kēnai
not heard. The-king his daughter-to love made saying (i.e. because),

15 na pārtē. Tār jhyār pana kathā mānshyā-rē
not was-able (to-help-it). His daughter's vow story the-people-to

kai-dila.
told.

Pichē nānān dēshat-tūn gābūr gābūr pwā
Afterwards different countries-in-from young young boys

rājār-jhyārē pēbār jadē ēdāk lāgilāk,
king's-daughter of-getting for-the-sake to-come began,

phalēshāt kāmhat-tūn jhām dī abānūn malāk
but the-precipice-from jump having-given all died.

20 Kyā tāre na pēlāk.
Anyone her not obtained.

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 গুণে ৬'গুণে অ'অ' ৬৮ ৬৮৮ । অ'অ' ৮৬৮
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 গুণে ৬' ৮ ৮ ।

- 25 ৬৮৮ ৬৮ ৩৩৮/৮ গুণে অ'অ' ৬৮ ৬৮ ৬৮ ৬৮
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Ēī rakam kari bēida mănūs malē
This kind having-done many men died.

Rājā bar manat dūk pēla. Ki kallē
The-king much mind-in sorrow got What by-doing

mănūs ār na marē ār kannyār pan thai
men more not may-die, and damsel's vow may-stand

bhābida lāgil.
to-consider began.

25 Ēk dīn shājannyā Rājā mū-chūda-garī gai
One day at-evening the-king face-melancholy-making alone

shīnggāshanat bēī bhābēr. Shē shalāt ēk jan
throne-on sitting was-considering. That time-at one person

gābūr pwā Rājār mūjūnē ēīnai tē kyājadē
young boy the-king's presence-in having-come he wherefore

ēssyē Rājā-rē kalā. Rājā tārē bēida dal
he-came the-king-to said The-king him very lovely

dēīnai āmbāk hal. Tā-rē bēida bījēla
having-seen astonished became Him-to much he-explained

30 gharat phirī jēbār kala. Tē tār kathā
house-in back to-go said. He his words

na shūnna. Rājā piche manē manē bhābida lāgil.
not heard The-king afterwards in-mind in-mind to-consider began.

Tār manat hal, jadi gābūr pwābwā-rē tār jāmēī
His mind-in it-became, if the-young boy his son-in-law

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gari pāta tē bar shūk pēlun. Rājā tāre
to-make he-would-be-able he much happiness would-get. The-king him

tār par din ēda kainai mū chūdā gau ghara
of-that following day to-come having-said face melancholy-making house

35 bhādarē gēl, dwār bani pari ral. Bhābtē
in-inside went, door having-closed having-lain-down remained. Considering

bhābtē ghūm gēl. Ghūmat shabanat dēla
considering asleep he-went. Sleeping a-dream-in he-saw

Tār shidā nēdi ēk jan būrā milā bēnai tā-rē
His crown-of-head near one person old woman having-sat him

kar 'ēi gābūr pwā tar jāmēi haba Tār ohēra
is-telling, 'this young boy thy son-in-law will-be His four

dhāgēdi chēr wā bālais ēkkwā (shādī for shāti) bāni dilē, pānit
sides-on four pillows one umbrella having-tied if-thou-givest, the-water-in

40 jhām dilē ya na māba. Ghūmat-tūn jāginai chēla, kyārē
jump if-he-give even not he-will-die Sleep-in-from having-wakened he-looked, anyone

na dēla
 [not he-saw

Bēnyā par hānai Rājā gharat-tūn nigih bārē
Next-morning light having-become the-king the-house-in-from emerging in-outside

ēl. Gābūr pwāwai tā-rē bārchēi āgē dēla. Tārē
came. The-young boy him-for waiting is he-saw. Him

ār-a bījēla. Gābūr pwāwai ēk bārē ya na shūnna
again-also he-remonstrated The-young boy one time-at even not heard
 Bengali 2 r

45 যেন ঐ তালি তাক খেঁচাওঁৱে ০ নী চৰিওঁ তাকো এনে

কোঁৱৰিওঁ এওঁ এনে নীচী নী পুত্ৰৰিওঁ, এনে

দেৱ তালি তাকো চীয়াই নী তাকো নী এনে নী,

একো চীয়াই তাকো ০ নী ০ নী তাকো ০ নী

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45 dēinai Rājā tār mantri-rē dākī jhām dībār jāgāt
seeing the-king his minister-to having-called jump of-giving the-place-in

jēbār-jadē jūgāl garta hūkūm dila. Jūgāl
of-going-for arrangements to-make order gave. Arrangements

halē Rājā tār jhi ista kūtūm lai jāgāt gēl.
being-made the-king his daughter friends relations taking the-place-in went.

Rājār jhi gābūr pwābwārē dal dēinai tār manē manē
The-king's daughter the-young boy beautiful having-seen her in-mind in-mind

kala, 'Mūi tārē rēk pēlē bar gam hai.
she-said, 'I him husband if-I-get very good it-would-be.

50 Kyājadē pan gallūn ?' kathā lāgil Pichē jhām dībār
Why now did-I-make ?' words began Afterwards jump of-giving

akta haīnai Rājā hūkūm dila, gābūr pwābwār
the-appointed-time having-become the-king order gave, the-young boy

kēyāt chērwā bālas ēkkwā shātī bāni dya
body-on four pillows one umbrella having-bound gave.

'Tā jadē pūjā gara.' Tār bādē gābūr pwāwai jhām
'Him for worship make.' That-of after the-young boy jump

dila. Jhām dīnai pānit bbāji bhāji ral.
gave. Jump having-given the water-in floating floating he-remained

55 Abānūnē bēda ūchchwā halāk Pichē Rājā
Every-one much pleased became Afterwards the-king

১৭ জুলাই ৪৪ তে গায়ের শব্দে গায়ের
 শব্দে যেরে ঘোরতর শব্দে শব্দে
 ১৭ জুলাই ৪৪

gābūr <i>the-young</i>	pwābwārē <i>boy</i>	tā <i>his</i>	gharat <i>house-in</i>	ninaī <i>having-taken</i>	tārē <i>him</i>	tār <i>his</i>
jhyār <i>daughter-of</i>	shamārē <i>with</i>	bēda <i>much</i>	kharach <i>expenditure</i>	karī <i>making</i>	mēlā <i>married</i>	
garī <i>making</i>	dīla <i>gave</i>					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, 'go back to thy home' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

NB—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'Jāmāmārōni' or bridegroom-killing. It is situated on the bank of the river Karnaphūli near Chitmorom in the Sitapāhar Forest Reserve.

STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahōpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C I E., and to Babu Śyāma-charan Gāngulī for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

English	Bengali Standard (Transliteration)	Bengali Colloquial (Phonetic Transcription)	Western Bengali (Manbhum).
1. One	Ek	Āk	Ēk
2 Two	Dui	Dūi, dū	Dai
3 Three	Tin	Tin	Tin
4 Four	Chāri	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6 Six	Chhay	Chhōṣṣ, chhō	Chhay
7 Seven	Sāt	Shāt	Sāt
8 Eight	Āt, ashta	Āt	Āt
9 Nine	Nay	Nōṣṣ, nō	Nay (Lay)
10 Ten	Daś	Dōsh	Daś
11 Twenty	Kuri, biś	Kuri, bish	Biś (Kuri)
12 Fifty	Pañchāś	Panchūsh	Pañchāś (Dukuri das)
13 Hundred	Śa, śata	Sho, shō	Śa
14 I	Āmi	Āmī, muī	Āmi
15 Of me	Āmār	Āmār, mōr	Āmār
16 Mine	Same as above	Same as above	Āmār
17 We	Ām'rā	Āmrā, mōrā	Āmrā
18 Of us	Āmāder, āmādiger	Āmāder, mōder	Āmāder
19 Our	Same as above	Same as above	Āmāder
20 Thou	Tui, tumi, āp'ni	Tūi, tumī, āpni	Tui, Tumi
21. Of thee	} Tōr, tomār, āp'nār	} Tōr, tomār, āpuār	Tōr, Tōmār
22 Thine			Tōr, Tōmār
23 You	Torā, tom'rā, āp'nārā	Torā, tomrā, āpnārā	Tumrā
24 Of you	} Toder, tomādiger, āp'nā-diger	} Toder, tomāder, āpnāder	Tumrāder, Tōmāder
25. Your			Tumāder

BENGALI WORDS AND SENTENCES

Sarāki (Ranchi).	South-Western Bengal. ¹	Northern Bengal of Dinagepore. ²	Chākma. ³	English
Ēk	Ēk	Ek	Ēk	1 One
Du	Dui	Dui	Duy	2 Two
Tin	Tin	Tin	Fin	3 Three
Chār	Ch'ār	Chār	Jhēr	4 Four
Pāch	Pāoh	Pāch	Pāch	5 Five
Chha	Chhay	Chhay	Jhay	6 Six
Sāt	Sāt	Sāt	Sāt	7 Seven
Āth	Āt	Āt	Āsta	8 Eight
Nā	Lay	Naō	Na	9 Nine
Das	Das	Daś	Dash	10 Ten
Kuṛi	Bis	Biś, kuṛi	Kuṛi	11 Twenty.
Pachās	Pachās	Pañchāś	Panjās	12 Fifty
Sā	Ēksa	Śao	Ēksbat	13 Hundred
Mui	Mui	Mui	Āmi or mui	14 I
Mōr	Mōr	Mōr	Mar kathā, ma	15 Of me
Mōr	Mōr	Mōr	Mar, ma	16 Mine
Hāmra	Mōr-mēne, monne, amāne	Hāmra	Āmi or amārā	17 We
Hāmra-dēr	Mōr-mēn-kār, monne-kār, amanne-kār	Hāmār	Āmār or amārār	18 Of us
Hāmra-dēr	Mormen-kār, monne-kār, amāne-kār	Hāmār	Āmār, Amārār or amādēr	19 Our
Tūi	Tui	Tui	Tūi	20 Thou
Tōr	Tōr	Tōr	{ Tōmār kathā, tar kathā. Tōmār, tar	21 Of thee
Tōr	Tōr	Tōr		22 Thine
Tōra, Tūi	Tumi, tonne, tomāne	Tamrah	Tūmi, tui	23 You
Tōrādēr, Tōi	Tamār	Tamlār	{ Tōmār kathā, tōr kathā, ta	24 Of you
Tōrādēr, Tōr	Tamār	Tamlār		25 Your

¹ In this column the three sibilants are all pronounced as 's' and not as 'sh'. When y is pronounced as j, it is written as such.

² In this column when y is pronounced as j, it is written as such.

³ sibilants. The letter d represents the sound of a in all iterated sh.

BENGALI WORDS AND SENTENCES.

Eastern Bengali (Eastern Sylhet and Cachar) ²	Eastern Bengali (Backergunge) ¹	South-Eastern Bengali	Chākṃā ³	English.
Ēk	Ēk	Ēk, ēgwa . .	Ēk	1 One
Dui	Dui	Dui, duā . .	Day	2 Two
Tin	Tin	Tin, tinwā . .	Tin	3 Three
Sār	Tsār	Chār, chārgwā . .	Chēr	4 Four
Pās	Pāts	Pāch, pāchchwā . .	Pāch	5 Five
Say	Say	Chhay, chhawā . .	Chay	6 Six
Hāt	Hāt	Hāt, hātwā . .	Sāt	7 Seven
Āt	Āshṭo	Ashṭa, ashtwā . .	Āsta	8 Eight
Nay	Nay	Na, nawā	Na	9 Nine
Dash	Dash	Daś, daśwā	Dash	10 Ten
Bish, kuṇi	Kuṇi	Kuṇi	Kuṇi	11 Twenty.
Pasāsh	Pantāsh	Pañchās	Panjās	12 Fifty
Sha	Ēk-sho	Śat, śa	Ēkshat	13 Hundred
Mui	Mui	Am	Āmi or mui	14 I
Mār	Mōr	Ar, āyār	Mar kathā, ma	15 Of me
Mār	Mōr	Ar āyār	Mar, ma	16 Mine.
Āmrā	Mōrā	Ārā, āyārā	Āmi or āmārā	17 We
Āmrār	Mōrgō	Arār, āyārār	Āmār or āmārār	18 Of us
Āmrār	Mōrgō	Arār, āyārār	Āmār, Amārār or āmādēr	19 Our
Tuin, tumi	Tui	Tui	Tui	20 Thou
Tār	Tōr	} Tōr	{ Tōmār kathā, tar	21 Of thee
Tār	Tōr			22 Thine
Tomrā	Tōrā	Tui, tōrā	Tūmi, tui	23 You
Tomrār	Tōrgō	Tōār, āyanār (respect-fully)	Tōmār kathā, tōr	24 Of you
Tomrār	Tōrgō	Tōār, āyanār (respect-fully)	Tōr, tōmār, ta	25 Your

¹ In this column, y and j are written z when so pronounced, s represents ʃ and ʒ and sh all the sibilants. The letter d represents the sound of z in a//
² In this column ʃ is represented by s when so pronounced. The one Chākṃā sibilant is transliterated sh

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription)	Western Bengali
26 He . . .	Sē, tini; ē, ini; ō, uni	Shē, tini; ē, ini; ō, uni	Sē, Tini . . .
27. Of him . . .	} Tahār, tãhār; ihār, ñhār; uhār, ũhār.	Tār, tār; ēr, ēr; ōr, ōr . . .	} Tār, Tār . . .
28 His . . .			
29 They . . .	Tāhārā, tãhārā; ihārā, ñhārā; uhārā, ũhārā	Tārā, tārā; ērā, ērā; ōrā, ōrā.	Tārā, Tārā . . .
30. Of them . . .	} Tāhāder, tãhāder, ihāder, ñhāder; uhāder, ũhāder	Tāder, tāder; ēder, ēder, ōder, ōder.	} Tāder, Tāder . . .
31 Their . . .			
32 Hand . . .	Hāt, hasta . . .	Hāt . . .	Hāth . . .
33 Foot . . .	Pā, pada . . .	Pā . . .	Pātal . . .
34 Nose . . .	Nāk, nāsikā . . .	Nāk . . .	Nāk . . .
35 Eye . . .	Chakshu, nayan . . .	Chōk, chokkhu . . .	Chōkh . . .
36 Mouth . . .	Mukh, badan . . .	Muk, mukh . . .	Mankh, Bāt . . .
37. Tooth . . .	Dāt, danta . . .	Dāt . . .	Dāt . . .
38. Ear . . .	Kān, karna . . .	Kān . . .	Kān . . .
39. Hair . . .	Chul, kēs . . .	Chul . . .	Chul . . .
40. Head . . .	Māthā, mastak . . .	Mātā, māthā . . .	Māthā . . .
41 Tongue . . .	Jibh, jīhvā . . .	Jib . . .	Jiv . . .
42 Belly . . .	Pēt, udar . . .	Pēt . . .	Pēt . . .
43. Back . . .	Prith, prishtha, . . .	Pit . . .	Prith . . .
44. Iron . . .	Lohā, Lauha . . .	Nō, noā; loā, lohā . . .	Luhā . . .
45. Gold . . .	Sonā, s'arṇa, suvarna . . .	Shonā . . .	Sōnā . . .
46 Silver . . .	Rūpā, raupya . . .	Rupō . . .	Rūpā . . .
47. Father . . .	Bāp, bābā, pitā . . .	Bāp bābā, pitā . . .	Bāp . . .
48 Mother . . .	Mā, mātā . . .	Mā . . .	Mā . . .
49. Brother . . .	Bhāi, Bhrātā . . .	Bhāi . . .	Bhāi . . .
50. Sister . . .	Bhagini . . .	Bōn, bhognī . . .	Bun . . .
51. Man (a human being) . . .	Mānush, manushya . . .	Mānush . . .	Mānnah . . .
51(a) Man (a male human being).	Purush mānush, purush . . .	Purush mānush, purush . . .	

Sarāki (Ranchi)	South Western Bengali	Northern Bengali of Dinagepore	Chākṃā	English
U	Sā, tin	Āy . . . .	. . . .	26. He.
{ U-ār . . . }	Tār	Ar	r kathā	27 Of him
	Tān	Ar	r	28 His
Ōrā	Tān-mēne, tār-mēne, tānne, tānne	Amrah	rā	29 They.
{ Ōradēr . . . }	Tān-mēn-kār, tār-mēn-kār .	Amhār	rār kathā	30 Of them
	Tān-mēn-kār, tār-mēn-kār	Amhār	rār	31. Their
Hāth	Hāt	Hāt	st	32 Hand
Gōr	Chātūā, talpā	Pāo	, thēā	33. Foot.
Nāk	Nāk	Nāk	k	34 Nose.
Ākh	Chōk, āikh	Chōk	ōk	35 Eye
Mu	B'āt, tuṛ, mu	Mnkh . . . .	. . . .	36 Mouth.
Dāt	Dāt	Dāt . . . .	. . . .	37. Tooth
Kān	Kān, lai	Kān	a	38. Ear
Chul	Chul	Chul	il	39 Hair.
Mur	Mur	Māthā	hā	40 Head
Jib	Jib	Jibhā . . . .	. . . .	41 Tongue
Pēt	Pet	Pēt . . . .	. . . .	42 Belly.
Pith	Pith	Pith . . . .	. . . .	43 Back.
Lōhā	Luhā	Nōhā . . . .	. . . .	44 Iron
Sōnā	Sanā	Sanā	ā	45 Gold
Rūpā	Rūpā	Rnpā	ā	46 Silver.
Bābā	Bāphu	Bāp . . . .	. . . .	47 Father
Mā	Mā	Mā . . . .	. . . .	48 Mother.
Bhāi	Bhāi	Bhāi	i	49 Brother
Bahin	Baēn, baīn	Babin	a	50 Sister
Ādmī	Lōk, mannis	Mānush	us	51 Man (a human being)
				51 (a) Man (a male human being)

English.	Nepal Standard (Transliteration).	Nepal Colloquial (Phonetic Transcription).	Written
52. Woman	Meye mānuṣh, strilōk	Meye mānuṣh, meye, strilōk	Mēyē- strilōk
52(a). Husband	S'āml, pati	Bhātār (vulgar), āhām	
53. Wife	Strī, patni	Māy (vulgar), strī	Mēy'ā
54. Child	Santān	Chhelo	Chhēl'ā
55. Son	Chhelo, putra, autā	Chhelo, bājā, puttar	Bājā
56. Daughter	Meye, kanyā, dubhā	Meye, kanyā	Bājī
57. Slave	Golām, kitta-dās	Golām	Munich
58. Cultivator	Kricak	Chhach	Ādikar, Kichā
59. Shepherd	Mēsh-pālak	Bhāgā rākhāl	Bāgāl
60. God (Supreme Being)	Is'ar	Is'har	Bhagabā
60(a). God (a deity)	Devatā	Dabāt	
61. Devil (Satan)	Saytān	Shāitān	Dān
61(a) Devil (evil spirit)	Apaderatā	Apaderat	
62. Sun	Sūrya, dirākar	Sūryā	Sarj'ā
63. Moon	Chandra	Chād, chandor	Chād
64. Star	Tārā, nakṣatra	Tārā, nokkhotor	Tārā
65. Fire	Agni	Āgun	Āgun
66. Water	Jal	Jāl, pānī	Jal
67. House	Bāri, bāṭī, grāha	Bāri, ghar	Ghar
68. Horse	Ghōṛā, ghōṛak, aṣ'a	Ghōṛā, ghōṛā	Ghōṛā
69. Cow	Gābhī	Gāi, gāi-gora	Gāi
70. Dog	Kukur, kukkur	Kukur	Kukur
71. Cat	Bipāl	Berāl	Bilār
72. Cook	Kukkuṭa	Kūkro, morog	Kūk'r
73. Duck	Pātī-hās	Pātī-hūsh	Hās
74. Ass	Garddabh	Gādā, gādā	Gadā
75. Camel	Uṣ, uṣṭra	Ūṭ	Ūṭ

Sarāki (Ranchi)	South Western Bengali	Northern Bengali of Dinagore	Chākmā	English
Mēhrāru . . .	Māyā mannīs . .	Bēti chhāwā	lilā . . .	52 Woman 52(a). Husband
Si lōk . . .	Bhāj'ā, kopl'ā . .	Māyā, māng . .	lōg . . .	53 Wife
Chhāwā . . .	Parek, par'āk . .	Chengrā, chhōā	'wā . . .	54 Child
Bētā chhāwā	Pō . . .	Bētā . . .	larat pwā . .	55 Son
Bēti chhāwā . . .	Jhī, khnki (<i>infant</i>)	Bēti . . .	hī, milā pwā . .	56 Daughter
Chākar . . .	Kinā golām . . .	Golām . . .	lalām . . .	57. Slave
Chāsā . . .	Chāsī . . .	Girhast . . .	'hāsha . . .	58 Cultivator
Charōā . . .	Bāgāl . . .	Bhēfir rākhwāl . .	shērā rākhwāl . .	59 Shepherd
Bhagabān . . .	Bhagabān . . .	Īsvar . . .	sshar . . .	60 God (Supreme 60(a) God (a deity)
Dāhin . . .	Dait'ī . . .	Saytān . . .	thut . . .	61 Devil (Satan) 61(a) Devil (evil s
Suraj . . .	Suj'ī, suj'u . . .	Sāruj . . .	urja, bēl . . .	62 Sun
Chād . . .	Chād . . .	Chānd . . .	hān . . .	63 Moon
Tōrgun . . .	Tārā, lakh'itri . .	Tārā . . .	ārā . . .	64 Star
Āgun . . .	Āgun . . .	Āgun . . .	gun . . .	65. Fire
Pāni . . .	Pāni, jal . . .	Jal, pāni . . .	'āni . . .	66 Water
Ghar . . .	Ghar . . .	Ghar . . .	char . . .	67 House
Ghōrā . . .	Gharā . . .	Ghārā . . .	hōrā . . .	68 Horse.
Gāi . . .	Gāi . . .	Gāi . . .	haru . . .	69 Cow.
Kukur . . .	Kuttā . . .	Kukur . . .	ukur . . .	70 Dog
Bilāi . . .	Billi, bilāi . . .	Bilāi . . .	blēi . . .	71 Cat
Khukhri . . .	Murag, kūkrā . .	Murgī . . .	lādā . . .	72 Cock
Kōrō . . .	Hās . . .	Pāti-hās . . .	lās . . .	73 Duck.
Gādhā . . .	Gāddhā . . .	Gādhā . . .	'ādhā . . .	74 Aes
Uth . . .	Ūt . . .	Ūt . . .	it . . .	75 Camcl.

Sarāki (Ranchi)	South Western Lengali	Northern Bengali of Dinagapore	Chākṃā.	English
Charai . . .	Pāik, pāik pākhāli . . .	Pākli . . .	ṛek	76 Bird
Jā	Jā, ohal'ā jā . . .	Jāo	ā	77 Go (Imperati
Khā	Khā	Khā	Chā	78. Eat (ditto)
Bas	Bus	Bais	bas, Baja	79 Sit (ditto)
Ās	Āy, āsa	Āisek	ay	80 Come (ditto)
Mār	Mār, pit	Mār	fār	81 Beat (ditto)
Thārha	Khārā ha, dāṛā . . .	Khārā hō	'hyā	82 Stand (ditto)
Mar	Mar	Mar	farā	83 Die (ditto)
Dē	D'ā	Dē	ḍē	84 Give (ditto)
Kud	Dhāyā jā, daur . . .	Daur	ḥābā jā	85 Run (ditto).
Upar	Uprē	Upar	'burē	86 Up
Pāsē	Chhāmu-khanē, lajik .	Atāt	ṭāy	87 Near.
Hēt	Talē, nichōy	Talat	alē	88 Down
Dhur	Dhūr	Dūr	ur, durē	89 Far.
Āgu	Chhāmu, āgu	Āgat	gē	90 Before
Péchhu	Pichhur bāte	Pāchhat	ṛē	91 Behind
Kē	Kē	Kē	ānnā	92 Who
Ki	Kitā	Ki	ī	93 What
Kitēhē	Kiskē, kisettarē . . .	Kēnē	ṭyā jadē, kyā . . .	94 Why.
Ār	Ār	Ār	r	95 And
Mēnek	Kintu	Kintu	lāttar	96. But.
Jad	Y(ī)adbā	Jadī	adi	97. If
Hā	Hā	Hā	īay	98 Yes
Nāi	Nā	Nā	fā	99 No
Hāy	Ābā	Hāy	hā	100. Alas.
Ēk bābā	Āklā bāphu	Ēk bāp	kbāp, ek bābā . . .	101 A father
Ēk bābār	Bāphur	Ēk bāpēr	k bābar	102. Of : father.

Sarākī (Ranchi)	South Western Bengali	Northern Bengali of Dinagepore	Chākmā.	English
Ėk bābār pāsē, Ėk bābār thēnē.	Bāphu-kē . . .	Ėk bāpēr-thē . . .	Ėk bāba-kāy . . .	103 To a father
Ėk bābār lēk . . .	Bāphur pās-nu . . .	Ėk bāpēr-thē-hātē . . .	Ėk bāba-tun . . .	104 From a father
Dū-tā bābā . . .	Du bāp-hu . . .	Dui bāp . . .	Dibā bāp, dibā bābā . . .	105 Two fathers
Bābārā . . .	Bāp-hu-gā . . .	Bāprā . . .	Bāp shagal . . .	106 Fathers.
Bābārādēr . . .	Bāphu-mēn-kār . . .	Bāpēr-gharēr . . .	Bāp shagalar . . .	107 Of fathers.
Bābārādēr pāsē, Bābārādēr thēnē	Bāphu-gā-kē . . .	Bāpēr-gharēr-thē . . .	Bāp shagala-kāy . . .	108 To fathers
Bābārādēr lēk . . .	Bāphur kachh-nu . . .	Bāpēr-gharēr-thē-hātē . . .	Bāp shagala-tun . . .	109 From fathers
Ėk bēti . . .	Ėk ti m'āyā-jhi, Ėk-ti m'āyāchhānā	Ėk bēti . . .	Ėk milā pwā, Ėk jhi . . .	110. A daughter
Ėk bētir . . .	M'āyā jhir . . .	Ėk bētir . . .	Ėk milā pwār, Ėk jayar . . .	111 Of a daughter
Ėk bētir pāsē, Ėk bētir thēnē	M'āyā-jhi-kē . . .	Ėk bētir-thē . . .	Ėk milā pwā-kāy, Ėk jhyar-kāy . . .	112 To a daughter
Ėk bētir lēk . . .	Ekta m'āyā-jhir kachh-nu . . .	Ėk bētir-thē-hātē . . .	Ėk milā pwā-tūu, Ėk jhyatun . . .	113. From a daughter
Dū-tā bēti . . .	Du-tā m'āyā-jhi . . .	Dui bēti . . .	Dibā milā pwā, dibā jhi . . .	114 Two daughters
Bētirā . . .	M'āyā-jhi-mēne . . .	Bētirā . . .	Milā pwā shagal, jhi shagal . . .	115 Daughters
Bētirādēr . . .	M'āyā-jhi-mēn-kār . . .	Bētir-gharēr . . .	Milā pwā shagalar, jhi shagalar . . .	116 Of daughters
Bētirādēr pāsē, Bētirādēr thēnē	M'āyā jhi gā-kē . . .	Bētir-gharēr-thē . . .	Milā pwā shagala-kāy, jhi shagala-kāy . . .	117 To daughters
Bētirādēr lēk . . .	M'āyā-jhi-men-kār kachh-nu, or pās-nu . . .	Bētir-gharēr-thē-hātē . . .	Milā pwā shagala-tun, jhi shagala-tun . . .	118 From daughters
Ėk bēs ādmī . . .	Ėk-jan bhāla mannis . . .	Ėk bhāla mānush . . .	Ėk gam mānus . . .	119 A good man
Ėk bēs ādmir . . .	Ėk-jan bhāla lōk-kār . . .	Ėk bhāla mānushēr . . .	Ėk gam mānsyar . . .	120 Of a good man
Ėk bēs ādmir pāsē Ėk bēs ādmir thēnē	Ėk-jan bhāla lōk-kē . . .	Ėk bhāla mānushēr-thē . . .	Ėk gam mānsya-kāy . . .	121 To a good man
Ėk bēs ādmir lēk . . .	Ėk-jan bhāla lōk-kār pās-nu . . .	Ėk bhāla mānushēr-thē-hātē . . .	Ėk gam mānsyā-tun . . .	122 From a good man
Dutā bēs ādmī . . .	Dujan bhāla lōk . . .	Dui bhāla mānush . . .	Dijan gam mānus . . .	123 Two good men
Bēs ādmī . . .	Bhāla lōk-manē . . .	Bhāla mānushērā . . .	Gam mānus chun . . .	124 Good men
Bēs ādmidēr . . .	Bhāla lōk-man-kār . . .	Bhāla mānushēr-gharēr . . .	Gam mānus chunar . . .	125 Of good men

English	Bengali Standard (Transliteration)	Bengali Colloquial (Phonetic Transcription)	Western Bengali (M)
126 To good men	Bhāla or uttam lōk-diga-ko	Bhālo lōk-der . .	Bhāla lōkdigē .
127 From good men	Bhāla or uttam lōk-diger-haite	Bhālo lōk-dēr-thāi . .	Bhāla lōkdigēr pās
128. A good woman .	Ek bhāla or uttam strī-lōk .	Āk bhālo meyo or strī-lōk .	Bhāla mčy'ā-lōl
129 A bad boy .	Ek manda bālak . .	Āk khārāp or bōd chhokrā .	Dushta chhēl'ā
130 Good women .	Bhāla or uttam strī-lōkerā .	Bhālo strī-lōkerā .	Bhāla mčy'ā-lōk sa'
131 A bad girl .	Ek manda bālikā . .	Āk khārāp meyo . .	Dushta bitī chhēl'ā
132 Good . . .	Bhāla, uttam . . .	Bhālo . . .	Bhāla . . .
133 Better . .	The same, with the noun with which comparison is made in the ablative case, or in the genitive case with the word <i>cheye</i> or <i>apelshā</i> after it		Tār chāntē bhāla
134 Best . . .	The same with noun in ablative and the word for 'all' prefixed to it, or in genitive with the word for 'all' before and the word <i>cheye</i> or <i>apelshā</i> after it		Sab chāntē bhāla
135 High . . .	Uchcha . . .	Ūcha . . .	Ūcha . . .
136 Higher .	} The same as in 'better' and 'best' . . .		Tār chāntē ūcha
137 Highest . . .			Sab chāntē ūcha
138 A horse . . .	Ek ghōrā, ghōtak or aś'a .	Āk ghōrā or ghorā . .	Ghōrā . . .
139 A mare	Ek ghurī, or ghōtakī .	Āk gbūrī or ghurī . .	Ghurī . . .
140 Horses . . .	The plurals are formed by prefixing or suffixing numerals or adjectives of number, for 'all,' 'several,' 'many,' etc		Ghōrā sakal . . .
141 Mares . .	...	.....	Ghurī sakal . . .
142 A bull . .	Ek shār or vṛisha .	Āk šre or shār . . .	Sār . . .
143 A cow . . .	Ek gābhi . . .	Āk gāi . . .	Gāi . . .
144. Bulls . .	The plurals are formed as in 'horse,' 'mare'		Sār gula . . .
145 Cows . . .	...	..	Gāi-gula . . .
146 A dog . . .	Ek kukur . . .	Āk maddā kukur, āk kottā	Kukur . . .
147. A bitch .	Ek kukurī . . .	Āk mādi or medi kukur, āk kuttī	Mčy'ā kukur . . .
148 Dogs . . .	Plurals are formed as in 'horse' and 'mare'		Kukur gula . . .
149 Bitches . . .	...	...	Mčy'ā kukur-gala . . .
150 A he-goat	Ek pāthā, chhāg or aja .	Āk pātā or pāthā . .	Pāthā . . .
151 A female goat .	Ek pāthī or chhāgi .	Āk pāti or pāthī . .	Pāthī . . .

Sarāki (Ranchi)	South-Western Bengal	Northern Bengal of Dinagepore	Chākmā	English
Bēs ādmīdēr pāsē, Bēs ādmīdēr thēnē	Bhāla lōk-man kē .	Bhāla mānushēr gharēr-thē	am mānus chuna-kāy	126 To good men
Bēs ādmīdēr lēk .	Bhāla lōk-mau-kār pās-nu	Bhāla mānushēr gharēr-thē hātē	am mānus chuna-tun .	127 From good men
Ēk bēs mehrārū . .	Ēk bhāla m'āyā lōk	Ēk bhāla bēti chhowāl	gam milā . . .	128 A good woman
Ēk khārāp chhāwā . .	Ēk tā bajjāt parek or chhānā	Ēk khārāp chhakrā	bajan pwā	129 A bad boy
Bēs mehrārūrā . .	Bhāla m'āyā lōk-gā	Bhāla bēti chhowāl .	am milā . . .	130 Good women
Ēk khārāp bēti chhuā .	Bajjāt m'āyā-jhī-tā .	Khārāp chhūri .	qang milā pwā .	131 A bad girl.
Bēs	Bhāla	Bhāla	am	132 Good
Lēk bēs	Bhāla	Tār chāhē bhāla	ēda gam	133 Better
Bēsēi bēs	Baddi or Baddā bhāla	Sab chāhē bhāla	gā karā gam . . .	134 Best
Ūch	Ūchchā or muchā .	Ūchā	jal	135 High
Lēk ūch	Ūchchā	Tār chāhē ūchā .	ēda ajal	136 Higher
Sab-lēk ūch	Baddā ūchchā . . .	Sab chāhē ūchā	igā karā ajal . . .	137 Highest
Ēk ghōrā	Ēk-tā gharā	Ēk-tā ghārā	ik ghōrā	138 A horse.
Ēk ghōri	Ēk-tā ghuri	Ēk-tā ghūri	ik ghūri	139 A mare
Ghōrā-gulā, Ghōrā gā	Gharā-gā	Ghārā-gulā	ghōrā shagal . . .	140 Horses.
Ghōri-gulā, Ghōri gā	Ghuri-gā	Ghūri-gulā	ghūri shagal . . .	141 Mares.
Ēk sār	Ēk-tā yārā	Ēk-tā balad	ik biris	142 A bull
Ēk gāi	Ēk-tā gāi or māi garū .	Ēk-tā gāi	ik gēi	143 A cow
Sār-gulā, Sār-gā	Yārā-gā	Balad-gulā	biris chun	144 Bulls
Gāi-gulā, Gāi gā . .	Gāi gā or māi garū gā .	Gāi-gulā	gēiun	145 Cows
Ēk kukur	Ēk-tā kuttā	Ēk-tā kukur	ik kukur	146 A dog
Ēk kuti	Ēk-tā kutti	Ēk-tā kutti	ik kutti	147 A bitch
Kukur-gulā, Kukur-gā	Kuttā-gā	Kukur-gulā	Kukurun	148 Dogs
Kuti gulā, Kuti-gā .	Kutti-gā	Kutti-gulā	Kuttigun	149 Bitches.
Ēk Bōkrā	Ēk-tā badā	Ēk-tā pāthā	Ēkkwā pādā . . .	150 A he-goat.
Ēk dhār chhāgal . .	Ēk tā chhēli	Ēk-tā bakri	Ēkkwa shāgi . . .	151 A female goat

English	Persal Standard (Transliteration: Latin)	Persal Colloquial (Phonetic Transcription)	Western
152. Goats	Plurals are formed as in 'horse' and 'mare' . . .		Pish-gah
153. A male deer	Ek kary or ruyga	Äk maðä karia	Maris . . .
154. A female deer	Ek harigi or ruygi	Äk madi or madi karia	Mäy's karia . .
155. Deer	Plurals are formed as in 'horse' and 'mare' . . .		Haris-gah . .
156. I am	1. Ämi tai 2. Ämi ätli	1. Ämitäl 2. Ämi äti or ätli . . .	Ämi ätli . . .
157. Thou art	1. Tai tai, tamä tai, ap'ni han 2. Tai ä hä, tamä ähä, ap'ni ätli han	1. Tai käh, tamä käh, äp'ni käh 2. Tai ätli or ätli käh, tamä ätli or ätli käh, ap'ni ätli or ätli käh	Tamä tui käh, äp'ni ätli käh . .
158. He is	1. Säh, tamä hä 2. Säh ä hä, tamä ätli han	1. Säh, tamä hä 2. Säh ätli or ätli käh, tamä ätli or ätli käh	Sä, tui, käh . .
159. We are	1. Ämra tai 2. Ämra ä hä	1. Ämra or mura hä 2. Ämra or mura ätli or ätli käh	Ämra ätli . . .
160. You are	1. Tamä tai, tamä hä, ap'ni hä 2. Tamä ä hä, tamä ätli, ap'ni ätli käh	1. Tamä käh, tamä käh, äp'ni käh 2. Tamä ätli or ätli käh, tamä ätli or ätli käh, ap'ni ätli or ätli käh	Tamä, äp'ni, ätli käh . .
161. They are	1. Tai ä hä, tamä hä 2. Tai ä hä, tamä ätli han	1. Tai käh, tamä käh 2. Tai ätli or ätli käh, tamä ätli or ätli käh	Tai, tui, käh . .
162. I was	Ämi ätli	Ämi ätli	Ämi ätli . . .
163. Thou wast	Tai ätli, tamä ätli, ap'ni ätli käh	Tai ätli, tamä ätli, ap'ni ätli käh	Tamä tui, ätli käh . .
164. He was	Sä ätli, tamä ätli	Sä ätli, tamä ätli	Sä, tui, ätli . .
165. We were	Ämra ätli	Ämra or mura ätli	Ämra ätli . . .
166. You were	Tamä ätli, tamä ätli, ap'ni ätli käh	Tamä ätli, tamä ätli, ap'ni ätli käh	Tamä, äp'ni, ätli käh . .
167. They were	Tamä ätli, tamä ätli, ap'ni ätli käh	Tamä ätli, tamä ätli, ap'ni ätli käh	Tamä, tui, ätli käh . .
168. Be (Imperative)	Ha, hao, hain; thäk, thäka, thäkan	Hä, häo, hoi; thäk, thäko, thäkon	Hao
169. To be (Infinitive of purpose)	Haite, thäkite	Hote; thäkte	Hatä
170. Being (Present Participle)	Haite, thäkite	Hote; thäkte	Hawi
171. Having been	Haia; thäkia	Hoye; theke	Haiya
172. I may be	Ämi haite päri	Ämi hote päri	Ämi hatä päri . .
173. I shall be	Ämi haiba	Ämi hobo	Ämi haiba . . .
174. I should be	1. Ämi haiba 2. Ämi haitem 3. Ämra haia uchit	1. Ämi hobo 2. Ämi hotum 3. Ämra hoi uchit	Ämra hoi uchit . .
175. Beat (Imperative)	Mär, mära, märan	Mär, märo, märan	Pä

Sarāki (Ranchi)	South-Western Bengali.	Northern Bengali of Dinagepore.	Chākṃā.	English.
Chhāgal-gulā, Chhāgal-gā	Badā-gā . . .	Chhāgal gulā . . .	Shāgalun . . .	152 Goats
Ēk sārā harin . . .	Ēk harin . . .	Ēk-tā mātrā harin . . .	Ēkkwā snāl harin . . .	153 A male deer
Ēk dhār harin	Ēk-tā mādḍi harin . . .	Ēk-tā mātrī harin . . .	Ēkkwā bhul harin	154 A female deer
Harin-gulā, Harin-gā .	Harin-gā . . .	Harin-gulā . . .	Harinun . . .	155 Deer
Mui hēkū . . .	Mui āchhi . . .	Mui āchhā . . .	Mui āgi . . .	156 I am
Tui hēkas . . .	Tui āchhu . . .	Tui āchhus . . .	Tui nē . . .	157 Thou art
Uhēkē .	Sē āchhē, tin ā chhan	Ay āchhe . . .	Tē nē, āgā . . .	158 He is.
Hāmrā hēki . . .	Mōr-mēne āchhi . . .	Hāmrā āchhi . . .	Āmi āgi . . .	159 We are
Tōrā hēka . . .	Tamār-mēne āchha . . .	Tamrāh āchha . . .	Tui nē . . .	160 You are
Ōrā hēkēn .	T-annē āchhē . . .	Amrāh āchhe . . .	Tārā nē, āgan . . .	161 They are
Mui rahū . . .	Mui chhuni . . .	Mui āchhuni . . .	Mui ēluā . . .	162 I was
Tui rahis . . .	Tui chhuni or thāilu . . .	Tui āchhulu . . .	Tui ēlē . . .	163 Thou wast
U rahē . . .	Sē chhila or thāila, or tin chhulan.	Āy āchhila . . .	Tē ēl . . .	164 He was
Hāmrā rahi . . .	Mōr-mēne chhuni . . .	Hāmrā āchhuna . . .	Āmi ēlan . . .	165 We were
Tōrā raha . . .	Tamār-mēne thāila or chhila	Tamrāh āchhulēn	Tūmi ēlā . . .	166 You were
Ōrā rahē . . .	Tār-mēne thāila or chhila	Amrāh āchhila	Tārā ēlāk . . .	167 They were
Hawā . . .	Hay . . .	Hay . . .	Hai . . .	168 Be (Imperative)
Hatē . . .	Hōte . . .	Habā . . .	Hada . . .	169 To be (Infinitive)
Hatē . . .	Hōte . . .	Hate . . .	Hai nāi . . .	170 Being (Participle)
Haikan, haiyār	Hoy'ā . . .	Hai-hēne . . .	Hayē . . .	171 Having been
Muiharē pārū . . .	Mui hōte pāri . . .	Mui habār pārā . . .	Mui hai pāren . . .	172 I may be.
Mui hamu . . .	Mui haba . . .	Mui ham . . .	Mui hōm . . .	173 I shall be
Mui hatū . . .	Mui hōte pāri, mōr howā uchi	Mok habā habe . . .	Mui hōm . . .	174 I should be.
Mār . . .	Mār . . .	Mār . . .	Mārā . . .	175 Beat (Imperative)

English	Hebrew	Hebrew	Hebrew
170. I beat (I am of your power)	Meleka	Meleka	Meleka
171. I beat (I am of your power)	Meleka	Meleka	Meleka
172. I beat (I am of your power)	Meleka	Meleka	Meleka
173. I beat	Meleka	Meleka	Meleka
174. I beat	Meleka	Meleka	Meleka
175. I beat	Meleka	Meleka	Meleka
176. I beat	Meleka	Meleka	Meleka
177. I beat	Meleka	Meleka	Meleka
178. I beat	Meleka	Meleka	Meleka
179. I beat	Meleka	Meleka	Meleka
180. I beat	Meleka	Meleka	Meleka
181. I beat	Meleka	Meleka	Meleka
182. I beat	Meleka	Meleka	Meleka
183. I beat	Meleka	Meleka	Meleka
184. I beat	Meleka	Meleka	Meleka
185. I beat	Meleka	Meleka	Meleka
186. I beat	Meleka	Meleka	Meleka
187. I beat	Meleka	Meleka	Meleka
188. I beat	Meleka	Meleka	Meleka
189. I beat	Meleka	Meleka	Meleka
190. I beat	Meleka	Meleka	Meleka
191. I beat	Meleka	Meleka	Meleka
192. I beat	Meleka	Meleka	Meleka
193. I beat	Meleka	Meleka	Meleka
194. I beat	Meleka	Meleka	Meleka
195. I beat	Meleka	Meleka	Meleka
196. I beat	Meleka	Meleka	Meleka
197. I beat	Meleka	Meleka	Meleka
198. I beat	Meleka	Meleka	Meleka
199. I beat	Meleka	Meleka	Meleka
200. I beat	Meleka	Meleka	Meleka
201. I beat	Meleka	Meleka	Meleka

Sarāki (Ranchi)	South-Western Bengali.	Northern Bengali of Duangepore	Chākṃā	English
Mārtē . . .	Mārte, mārā . . .	Māribā . . .	lārtē . . .	176 To beat (pose)
Mārtē . . .	Mārte . . .	Mārte . . .	lārtē . . .	177 Beating (triple)
Māryār, mārikan .	Māryā pēlā . . .	Māri-hēne . . .	lāri-nyāy . . .	178 Having
Mui mārchhū . . .	Mui māri . . .	Mui mārā . . .	lūi māran . . .	179 I beat
Tūi mārchhū . . .	Tui maru . . .	Tui māris . . .	ui māras . . .	180 Thou beat
U mārchhē . . .	Sē mārē, tin māran . . .	Āy mārē . . .	ē mārē . . .	181 He beats
Hāmra mārchhū . . .	Mōr-mēne māri . . .	Hāmra māri . . .	āmī māri . . .	182 We beat
Tōrā mārchhū . . .	Tamār-mēne māra . . .	Tamrah mārēn . . .	āmī māra . . .	183 You beat
Ōrā mārchhēn . . .	Tār-mēne mārē . . .	Amrah mārē . . .	ārā mārē . . .	184 They beat
Mūi māri rahū . . .	Mui mārchchhū . . .	Mui māichhū . . .	lūi mārgyan . . .	185 I beat (
Tūi māri rahū . . .	Tui mārchchhū . . .	Tui māichhū . . .	lūi mārgyas . . .	186 Thou (Tense)
U māri rahē . . .	Sē mārchchhū, tin mārchchhūlan.	Ay māichhū . . .	ē mārgyē . . .	187 He beat (
Hāmra māri rahi . . .	Monne mārchchhū . . .	Hāmra māichhū . . .	āmī margē . . .	188 We beat (
Tōrā māri raba . . .	Tonne mārchchhū, tomāne mārchchhūlē	Tamrah māichhū-lēn . . .	ārā mārgyan . . .	189 You beat (
Ōrā māri rahēn . . .	Tanne mārchchhū, tanne mārchchhūlan	Amrah māichhū . . .	ārā mārgyan . . .	190 They beat
Mui māri rahichhū . . .	Mui māri-thi . . .	Mui mārēchhā . . .	ui māranar . . .	191 I am beat
Mui mārte rahū . . .	Mui mārchhū . . .	Mui mārēchhū . . .	ui mārgyan . . .	192 I was
Mui māryāchhū . . .	Mui māchchū . . .	Mui mārchhā . . .	ui mārgyan . . .	193 I had
Mui mārte pārū . . .	Mui mārte pāri . . .	Mui māribā pārā . . .	ui māri pāran . . .	194 I may
Mui mārim . . .	Mui mārō . . .	Mui mārim . . .	ui mārim . . .	195 I shall
Tūi mārō . . .	Tui mārō . . .	Tui māribā . . .	āi māribē . . .	196 Thou wilt
U mārōk . . .	Sē mārō, tin mārō . . .	Ay māribē . . .	ē māribā . . .	197 He will
Hāmra māribā . . .	Monnē mārō . . .	Hāmra mārima . . .	āmī māriban . . .	198 We
Tōrā mārō . . .	Tonne mārō, tomāne mārō.	Tamrah māribēn . . .	ārā māribāk . . .	199 You
Ōrā mārō . . .	Tanne mārō . . .	Amrah māribē . . .	ārā māribāk . . .	200 They will
Mui mārō . . .	Mui mārte pāri . . .	Mōk māribā habe . . .	ui mārim . . .	201 I should

English.	Bengal Standard (Transliteration).	Bengal Colloquial (Phonetic Transcription).	Western Bengal (Manbhum).
202 I am beaten . .	Āmūko mūro; āmūko mūrilo; āmūko mūrīyāchho.	Āmūko mūro; āmūko māllo; āmūkō morecho.	Āmā-kō piṣēchhē . .
203. I was beaten . .	Āmūko mūrīyāchhlā . .	Āmūko morechhlā . .	Āmā-kō piṣēchhlā . .
204. I shall be beaten . .	Āmūko mūrīho . .	Āmūko mūrbo . .	Āmā-kē pitibē . .
205. I go . .	Āmi jāi . .	Āmi jāi . .	Āmi jāi . .
206. Thou goest . .	Tūi jāis, tami jāo, āp'nī jān	Tūi jāsi, tumi jāo, āpni jān	Tumi, Tūi jāo . .
207 Ho goes . .	Sū jāy, timi jān . .	Shē jāē, timi jān . .	Sē jāchhechhē, Timi jāch- chhē . .
208 We go . .	Ām'rā jāi . .	Āmra jāi . .	Āmrā jāy . .
209 You go . .	Tom'rā jāo . .	Tomrā jāo . .	Tomrā jāo . .
210. They go . .	Tāhārā jāy . .	Tārā jāē . .	Tāharā jāitēchhē . .
211 I went . .	Āmi gelān, āmi giyāchhlām	Āmi golam, āmi gechhlam	Āmi gēchhlā . .
212. Thou wentest . .	Tūi gelī, tumi gele, tui giyāchhlī, tumi giyā- chhlō	Tūi gelī, tumi gēle; tui gechhlī, tumi gechhlō	Tumi, Tūi, gēchhlī . .
213 Ho went . .	Se gela, timi gelen, se giyāchhlā, timi giyā- chhlān.	Shē gēle, shē gechhlō, timi gēlen, timi gechhlōn	Sē, Timi, gēchhē, gēchhlān
214 We went . .	Ām'rā gelām, ām'rā giyā- chhlām.	Āmrā gelam, āmrā gechh- lum.	Āmrā gēchhlā . .
215 You went . .	Tom'rā gole, tom'rā giyā- chhlō	Tomrā gēle, tomrā gechhle	Tōmrā gēchhlō . .
216 They went . .	Tāhārā gela, tāhārā giyā- chhlā	Tārā gēle, tārā gechhle . .	Tārā gēchhlā . .
217 Go (Imperativo) . .	Jā, jāo, jān . .	Jā, jāo, jān . .	Jāo . .
218 Going (Present Participle). . .	Jāto . .	Jeto . .	Jāitēchhē . .
219 Gone . .	Giyā . .	Go . .	Gēchhē . .
220 What is your name? . .	Tor or tomār or āp'nār nām kī?	Tor or tomār or āpnār nām kī?	Tumār nām kī? . .
221 How old is this horse? . .	Ē ghōṛār bayas kata?	Ē ghōṛār bōyesh kōto?	Ē ghōṛār bayas kata?
222 How far is it from here to Kashmir? . .	Ēkhān hāto Kāśmīr kata dūr?	Ēkhān theke Kāśmīr kōto dūr?	Ēkhān hātē Kāśmīr kata dūr?
223 How many sons are there in your father's house? . .	Tōmār pitār bātito kay jan putra santān āchho?	Tomār bāper bārī-te kō jon chhele āche?	Tōmār bāper gharē katā chhēlē āchhē?
224 I have walked a long way to-day . .	Ad'ā āmi anōk dūr hātīyā- chhlī or bēṛīyāchhlī	Āmi āj anēk dūr hētichī or bēṛīchī	Āmi āj bahut dūr bnlēchhlī.
225 The son of my uncle is married to his sister . .	Tāhār bhaginīr sahīt āmar khūtata bhāyer (son of father's younger brother) vivāha hūiyāchhe	Tār bōner shange āmār khūtato bhāier be or bīc hoyechē	Āmār khurār bētār tār bu- nēr sangē bhā hāichhē
226 In the house is the saddle of the white horse . .	Śādā ghōṛār jin bārī-te āchhe	Shādā ghōṛār jin bārī-te āche	Dhāb ghōṛār khagīr gharē āchhē.

Date	Particulars	Particulars	Debit	Credit
1911	To Balance	By Balance		
1912	To Balance	By Balance		
1913	To Balance	By Balance		
1914	To Balance	By Balance		
1915	To Balance	By Balance		
1916	To Balance	By Balance		
1917	To Balance	By Balance		
1918	To Balance	By Balance		
1919	To Balance	By Balance		
1920	To Balance	By Balance		
1921	To Balance	By Balance		
1922	To Balance	By Balance		
1923	To Balance	By Balance		
1924	To Balance	By Balance		
1925	To Balance	By Balance		
1926	To Balance	By Balance		
1927	To Balance	By Balance		
1928	To Balance	By Balance		
1929	To Balance	By Balance		
1930	To Balance	By Balance		
1931	To Balance	By Balance		
1932	To Balance	By Balance		
1933	To Balance	By Balance		
1934	To Balance	By Balance		
1935	To Balance	By Balance		
1936	To Balance	By Balance		
1937	To Balance	By Balance		
1938	To Balance	By Balance		
1939	To Balance	By Balance		
1940	To Balance	By Balance		

Sarāli (Ranchi)	South-Western Bengali	Northern Bengali of Dinagepore	Chākma,	English
Uhār pithē jun rākhi dē .	Pālān-tā tār pithē bherā d'ā	Ar pithit jun-tā dē . .	man tār pidat dē .	227 Put the saddle upon back
Mui uhār bētā chhāwā-kē bējai sātīyāichhū	Tār pō-kē mui bhōt-gā bēt murā māchchhū	Mui ar bētā bahut bāyī maichhā	lui tā pwā hwā-rē bhālūkkwā bāri mārj yan	228 I have beaten him with many stripes
U ai pāhārēr uparē garū charāchhē	Sē pāhārēr uprē garū charāy-th'ā	Āy pāhārēr uparat garū charāchhe	ē murā upurē garū charār	229 He is grazing cattle the top of the hill
U ai gāchhēr talē čk ghorār uparē basivāchhū	Sē gāchh talāy gharār uprē bussē	Āy ōi gāchhēr talāt čk-tā ghārār upar basī āchhe	ē ai gāchchwā talē ghōrā upurē bai āgē	230 He is sitting on a hill under that tree
Uhār bahar lēk uhār bhāi ūch āchhē	Tār bhāi tār bōnēr chāite dhēngā	Ar bhāi ar bahinēr chāhē ūchā	ār bhēitār bhana-tun ajal	231 His brother is taller than his sister
Uhār dām dui tākā āt ānā .	Ōu-tār dām or muli arāi tākā	Ar-tār dām arāi tākā .	bār dām dui tē nā ar ādā	232 The price of that is rupees and a half
Ar chhōtā gharē mūr bābā rahēlā.	Mūr bāp u kochechā ghattār bhutēr thāy	Mūr bāp ar chhōtā gharat thākē	a bāp ai chikan gharānat thākē.	233 My father lives in small house
Ēi tākā nā kē dē . .	Tāk-kē ēu tākā-tā d'ā	Āk ēi tākā-tā dē . .	i tēnā-bwā tārē d'ya .	234 Give this rupee to him
Uhār thun lēk u tākā-gulā mlē	Tār pās-nu sēn tākā-gā l'ā	Ar-thē-hātē tākā-gulā nē .	i tēnā-gun tāt-tun la .	235 Take those rupees from him.
Uhā kē bēs rakam pit ar danyē bādh.	Tāk-kē khub-matē or khub- sē mār, ar darā diy'ā bānd'ā pāl.	Āk khub mār ar ak darā diyā bāndh.	ā-rē gamari mārē ar darā di bāna	236 Beat him well and bind him with ropes
Kuā-lēk pāni nthāo .	Kūā-nu pāni tul . .	Kuā hātē jal nthā . .	wā-tun pāni tul	237 Draw water from well.
Mūr āgu bāl . . .	Mūr āgu āgu cha . .	Mor āgat jā . . .	a āgē hāt . . .	238 Walk before me.
Kā- chhāwā tōr pēchhu pēchhu āchhē	Kār'hā par'āk tōr pichhu pichhu āsē-ghyā ?	Tōr pēchhat kār chhōwā āisēchhe ?	a pēdikā p'wā ē'ēr ?	239 Whose boy comes kind you?
Kār thirē utā tōi kuni rahis	A-tā tu kār pās-nu k .	Ar-tā kār-thē-hātē kūnichhū ?	ā tui kēttun kinnyas ?	240 From whom did you buy that?
Ēi gār ēk dōkandār thin .	Gār ēk-lōk daktānir pās-nu	Gārēr ēk jan dōkani-thē- hātā	i ādāmar ēr daktān- dara-tun.	241 From a shopkeeper the village